

The Literary Digest

VOL. IV. NO. 26.

NEW YORK.

APRIL 30, 1892

Entered at New York Post Office as Second Class Matter.

Published Weekly by the

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.
London: 44 Fleet Street. Toronto: 11 Richmond Street, West.
Subscription price, \$3.00 per year. Single Copies, 10 cents.

Renewals.—Two weeks after the receipt of a remittance, the extension of the subscription will be indicated by the yellow label on the wrapper.
Discontinuances.—The publishers must, positively, receive notice by letter, or postal-card, whenever a subscriber wishes his paper discontinued.

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The Reviews.

POLITICAL.

WILLIAM.

Contemporary Review, London, April.

THE Emperor's now notorious speech at the annual dinner of the Brandenburg Diet, on the 24th of February last, and the notifications of the press prosecutions following it, have intensified the curiosity of public opinion in Europe, which for the last three years he has already largely monopolized. These combine, with what has gone before, to form a dramatic climax. It is the high standing of the persons who have this time spoken out (though if all were known, these are as nothing beside those who agree with them and remain silent) which lends exceptional importance to this latest ebullition and renders an impartial glance at the events connected with it opportune. It is pertinent to inquire what are *au fond* the personal characteristics of a ruler, who, on the

morrow of Bismarck's dismissal, was heralded by nearly all as a man of exceptional ability, and by many as at least a man of strong character, possibly with a touch of true genius.

The back of Germany's character is ominously up, and most ominously so where it is yet unseen. Men are heartily sick of this everlasting flow of phrases, which becomes more copious and more mischievous, instead of "drying up," as had been fondly hoped. For, if there is a country where, on practical matters, windy phraseology is viewed with detestation and contempt, it is Germany. Thus, when this modern Hotspur calls out—"Albrecht Achilles once said, I know of no more reputable spot on which to die than in the midst of my enemies" (Speech of the Emperor, 1891), they simply whisper, "*Es ist nicht so gefährlich*" (there is nothing to be afraid of); "men who are in the habit of dying in the midst of their enemies are never known to proclaim it beforehand."

The class of men whose ancestors led Germany in her many struggles for priceless spiritual treasures in the past, and who form the cream of the intellectual culture of the country, are determined to oppose the threatened educational *Krebstgang* (crab-movement) with might and main. What would happen if things came to extremes only those who know Germany fairly well can conceive. But it needs no gift of prophecy to foretell that they will not come to extremes at present. William has nothing like the necessary resources at his command to fight such a battle as this would portend; nor is he made of the stuff of those men who have fought similar battles. Thus things will drift back to about where they were a month ago—to that stage of apparently interesting but rudderless experiment, which has for some time bewildered all those who have no other means of judging the present than by attempting to fit it on as a logical outcome of the past.

We are powerfully impressed by the immense responsibility incurred by the advisers—seemingly non-advisers—who have succeeded Bismarck. It is significant that Herr von Bennigsen, one of the ablest men in Germany, is not among them. What has met with scant notice is the full significance of Count von Caprivi's being a soldier. He has said that he looks upon the duties of his position in the light of a soldier called upon to obey the order of his superior officer. No reproach can be pointed at a man who is simply incapable of having a will of his own, or an opinion contrary to that of his supreme war-lord. But is such a man, even with all his versatility, the right man to put the brake on the exuberant fancies of his sovereign? Had he put his foot down when William II. started issuing manifestoes without ministerial counter-signature, the Emperor would have dropped the habit. Though the Emperor has dismissed a Bismarck, we do not for a moment believe that he possesses one-tenth of the tenacity of purpose of his grandfather.

Before Prince Wilhelm came to the throne great things were prophesied for him in sundry places. On the other hand, soon after he left the University, it was whispered that he was a man of little heart, of inordinate vanity, and great want of consideration for others; though all these qualities were dwarfed by an ever-present restlessness. In the first burst of enthusiasm after his accession to the throne, any eccentricity of manner was put down to the effervescence of youth, and excited the less attention because his personality was still dwarfed by the shadow of his great Chancellor. Thus, the dismissal of Bismarck may be said to have put him on his own legs. Every Bismarck-hater in poor, envious Germany became, in one night, ready under favorable conditions, to accept the young Emperor at his own valuation—a task since proved to be beyond the digestive powers of all but the most robust. But for the moment there was action. Most of us are impressed by action. The maker

of Germany had been almost violently turned adrift, and public opinion applauded! It is a sickening memory, this of the hyenas at work; even the unsightly Yankee, fired by imperial favor, dared to contribute his discordant howl at the fallen lion to transatlantic magazines. There was nobody to tell the intoxicated people that the dismissal of a Bismarck might have been a supreme act of self-denial in a strong, deep-feeling nature, but in one of abnormal self-consciousness and vanity it could be no proof of strength of character; only another instance of those who "rush in where angels fear to tread."

But there was something fascinating in the Emperor's daring action, and it must be granted that on the morrow of Bismarck's dismissal he stood very high in the opinion of the great majority of lookers-on in all countries. If ever a man had an opportunity it was he. Silence was the ally he wanted in that moment more than the Deity; in reality he acted according to the spirit of neither. Ah, had he but kept silence!

Silent opinion, which greatly abounds in Germany, has been growing for the last two years, and has been quietly forming its impartial judgment on the personality of the momentary figure-head of the German Empire. It has never taken the Emperor at his own valuation. This silent opinion will outweigh in ultimate importance all that could possibly be expressed outside the Fatherland.

No wonder that jokes at the Emperor's expense, the sum of which would fill volumes, are current throughout the land. One of them, referring to his mania for traveling, will bear rendering into English:

All hail to thee! In special train
Still travel on and on amain.
When soon you do run off the rail
You'll hurry off to Bismarck then
And quickly bring him back again.

STEPS TOWARDS AN ACCOMMODATION BETWEEN ITALY AND THE PAPACY.

La Rassegna Nazionale, Florence, March 16.

THERE are not lacking, at the present moment, some indications, as it appears to us, that a prudent and intelligent Government might be able to take a step towards a solution of one of the gravest questions which confronts Italy; that thorny question which encloses her on all sides, which is interwoven with all her politics, and which is certainly not the least reason of the economic discredit into which she has fallen: the pontifical question. To some it may seem that we are exaggerating; but no impartial observer of political matters can deny that, throughout the civilized world, the future of Italy is regarded with a certain distrust, on account of the continuance of the dissension with the Papacy.

The address lately delivered to the English Catholic Union by its Secretary, Mr. Lilly: the interpellation of Mr. Nolan in the British Parliament respecting the Italian Laws of Guarantee, and the articles in some German journals on the political attitude of Italian Roman Catholics, are tokens that this dissension can be turned gradually in the direction of an arrangement. Mr. Lilly, while deploring the loss of the Temporal Power, declared that British Roman Catholics would not be averse to considering the Laws of Guarantee as sufficient to secure the independence of the Papacy, if these Laws, instead of being purely internal, and, therefore, capable of modification by the Italian Government at its pleasure, had an international character. This is the view advocated with so much acumen and perseverance by the lamented Jacini. Not different appears the idea of Mr. Nolan in asking that the Laws of Guarantee be officially laid before Parliament. If he did not believe that these Laws would be acceptable under certain conditions, he would not bother himself about such a formality. The articles of the *Kölnische Volkszeitung*, written to encourage the Italian Roman Catholics to take an active part

in the political life of their country instead of shutting themselves up in a fatalistic inaction, are not without importance; since they demonstrate that the opinions of the Roman Catholic world, in respect to the Italo-Papal question, are undergoing modifications of capital importance.

To us it appears that the Italian press, instead of taking no notice of the facts we have mentioned, and thereby indicating that it is offended by them, ought to set value on them and endeavor on its part to help the changes at which we have hinted; so much the more that, in the present condition of things in Europe, Italy could show itself ready to discuss the question freely without the slightest appearance of weakness. Austria and Germany are her allies; France is disputing with the Holy See; no foreign power has the slightest interest in exercising pressure on Italy in regard to such a proposition. If the policy we have suggested should some day result in an agreement, though a partial one, what a benefit it would be to Italy! What an increase of strength at home and credit abroad would she obtain! How much greater liberty of action would all her policy acquire! Space is wanting to develop all the arguments which could be adduced in favor of the course that we recommend. There remains, besides, a practical question of the first importance, whether the prejudices of the men who at present direct the Government and the Parliament would not be too strong to allow their eyes to be opened and to permit them to accept the course we have ventured to lay down.

POLITICS OF THE RUSSIAN FAMINE.

MURAT HALSTED.

Cosmopolitan, New York, May.

THERE is famine in the most gigantic of empires—a tragedy of want in Russia more horrible than war. No other country so extensive is so absolutely in the power of one man. If imperialism anywhere has supreme advantages it must be in the land where people are perishing for lack of food. As their liberties are swallowed up in the conventions of order, it is natural that they should look to their master when in their dark, unguided way, they would account for the calamity by which they are stricken. What has happened that the soil does not yield subsistence? What have been the engagements of labor that food is not forthcoming? By whose fault do the people perish?

There is a responsibility resting upon the Great White Czar of which it is impossible that he should be insensible. The one thing that can be said for him is the confession of weakness; that the imperial system is stronger than anyone; that after all, the Czar is but the chief of serfs, the victim of circumstances that subjugate his will and paralyze his energies. It is the imperial system of Russia to maintain an enormous army. Magazine muskets are ordered by the million. Is this for the general welfare, or for the aggrandizement of the few placed far above the many, or especially for the one exalted over all?

The last invasion of Russia was eighty years ago, and Napoleon's retreat from Moscow will serve for centuries as a sufficient warning. Russia does not need a multitudinous military force for defense. Aside from her imperialism, she has no requirement for a million armed and drilled men. No conquest of territory save that of Turkey in Europe would help the geographical position of the empire; and when she had conquered Turkey, and her troops were within sight of the undefended walls and towers of Constantinople, the politics of Europe did not permit that she should retain the conquest.

The large military force not needed for defense is, therefore, a failure for aggression. The bulk of Russia makes her invulnerable. Mankind is impoverished by the maintenance of armies equal in numbers to the armed and servile nations of antiquity, and, more than in any other age, wasting in costly, non-productive equipment, and energies taken from the field and forge and desk and shop, to squander in manœuvres that

glitter afar, but do not clothe the naked or feed the hungry. We can hardly conceive that, if the soldiers of Russia had been in the fields instead of in camps, there could have happened a year so lean that there was no corn for the people. The disarmament of the military nations is a necessity, unless war is to be the chief occupation of man, and there are to be evolved the conditions of a slow return to barbarism. Russia, secure in her immensity, safe as our own republic as against foreign foes, is the one of the empires that could afford, irrespective of the action of others, to disarm. The emperor might, ten years ago, have sent home to till the soil hundreds of thousands of the soldiers who are a vain show, and their products might have made the land plenteous.

The prevention of famine and the promotion of the public credit would have strengthened the empire at home and abroad far beyond all the myriads who could be drawn out in array for battle. The imperial policy has been the maintenance of the army and borrowing money at high rates, squandering labor and gold upon an establishment that makes no return except in its contribution to the demoralization and profligacy of the few, and the general discouragement that results in the sharpest misery of the many.

The famine is a crime chargeable largely to the form of government that takes from men the incentives for exertion, discourages the intelligence that is prescient and executive, and cultivates a fatal submissiveness. Associated with personal government must be popular incapacity, which, under the pressure of militarism, becomes a heavy indifference.

Between the Emperor and the people stands a privileged class that has the taint of corruption. The Emperor would gladly do well, and sometimes thrusts aside those who obstruct his wholesome purpose of reform; but the anarchist ambushed among the masses render his good intentions abortive.

This warfare upon imperialism is deadly, merciless, forces the evil of the system to the utmost development, with the desperate design that, made intolerable, it must be destroyed. Educational evolution is not allowed. Revolution is required as the first and only remedy. Russia is colossal, and her destinies are commensurate with her proportions. We may be sure, whatever happens within her borders, that there is no growth in good government to be depended on that is not the slow reflection of the established character of the people.

What shall the politics of the famine be? We do not at any rate anticipate that Russia is suddenly to become volcanic. She is too huge for a sudden and universal combustion.

The first result traceable to the famine is the preservation of the peace of Europe. There is imperial recognition that the gravity of the famine commands the devotion, of all who are fed, to the relief of the fasting. Before the impending disaster had unmistakably announced itself, the Russian tone was preeminently warlike. There is a change, and it is peaceable. It is to be greatly desired that this shall outlast the period of privation. We can hardly expect the Emperor to disarm, or even materially to reduce the army. But he might consent not to go on with accelerating velocity in ruinous competition. The Emperor of Russia is the only man with the open opportunity and certain power to turn the nations towards peace.

THE NEWFOUNDLAND QUESTION.

CHARLES LAROCHE.

La Nouvelle Revue, Paris, April.

THE arbitration* in regard to the question of the Newfoundland fisheries, proposed by the Convention of March, 1891, has fallen through. Notwithstanding this, I believe that it is unnecessary to take any steps to solve the question or even the most difficult part of it, the establishment of lobster-canning factories on the "French Shore" of the Island. The question and all its difficulties will solve themselves.

The lobster, formerly so abundant on the west coast of the Island, has become scarce by reason of the exhaustion of the

fishing-grounds. Now-a-days the lobsters caught there are microscopic in size, and in a short time this industry will yield no profit. Without regard to this hypothesis, however, all disagreements can be avoided, if the French lobster-fishers wish to show good-will.

The right to catch lobsters is denied to us because the preparation of this crustacean requires on land *permanent establishments*, contrary to the treaties. This objection is a serious one and deserves consideration. By virtue of these same treaties, however, it is settled, beyond dispute, that the English cannot have on the "French Shore" more rights than ourselves. Consequently, permanent constructions, by either English or French, must disappear. Such a proceeding might be considered, perhaps, a trifle too radical, although it is conformable with the treaties.

Nevertheless, there is a means of putting an end to all objections. That means is to transform all the permanent lobster-canning factories into movable factories, and such a course would be more economical. Nothing, for example, prevents all the apparatus required for the cooking and boxing of lobsters being put on board of a schooner, which can run up the "French shore" and stop wherever the catch is abundant. There will be no more permanent establishments, consequently no more strife, and we can then exercise to the full our exclusive right of fishing, for we shall occupy, completely, the "French Shore."

These movable factories will have, besides, the advantage of being more economical, and the proof of this assertion is furnished by the following statement which I have received from one of the French lobster-fishers of St. Pierre-Miquelon, who intends, next season, to try the experiment of moveable factories. This is his statement:

	Francs.
A moveable factory on a schooner of 50 tons, equipped with six dories, and manned by ten men, costs for fishing material, food, and wages for each man.....	650
That for ten men is.....	6,500
Hire, maintenance, depreciation by use, insurance of the schooner during the season of six months (from May 1 to November 1) at 500 francs a month.....	3,000
Total.....	9,500
A permanent lobster-factory on the shore will cost about 1,000 francs more for original cost of construction and cost of running it.....	1,000
Total.....	10,500

Thus, there will be a saving of a thousand francs by using moveable factories, without counting all the moral advantages which will result. The part played by our cruisers will be much simplified. They will be able to protect French vessels with much more ease and our simultaneous presence at all points on the "French Shore" will soon force the Newfoundland fishermen to go outside of the limits within which we have a right to fish, by virtue of the simple fact that we shall be there.

The Newfoundland Government by enacting the "Bait Act," which was intended to injure us, has rendered us invaluable service. This Act forbids the Newfoundlanders, under heavy penalties, from selling bait to foreign fishermen. Previous to the passing of that Act, the Islanders who live on the mainland, opposite the French islands of Saint Pierre and Miquelon, did a thriving trade by selling bait at these islands to the French fishermen. The latter, not being able, after the passage of the Act, to buy bait, went to St. George's Bay on the "French Shore" and supplied themselves before starting for the Grand Banks. This Bay, as well as all the "French Shore," had been comparatively deserted by our vessels, and the English were able, without observation, to encroach on our exclusive rights on that "Shore." Our fishing boats, being driven by the Act to that "Shore," while we are there the English are obliged either to cease fishing or hand over their catch to us.

In this way, all that the Newfoundlanders have gained by

* THE LITERARY DIGEST, Vol. III., p. 535.

the Bait Act is a large increase in their public debt. The expenses of carrying into effect that law, in the way of salaries for magistrates and police, of vessels to keep watch and prevent bait being brought to Saint Pierre and Miquelon, have been enormous, not to speak of the large amount required in winter for the relief of those who have been impoverished by the cutting off of their means of support.

Needless to say, the Bait Act is very unpopular among the Newfoundland fishermen, who have obtained by its enactment nothing but misery and losses. These fishermen form the majority, and the general elections are approaching.

Thus our course is perfectly plain. Let the Newfoundlanders go on and agitate, hold indignation meetings, send delegations, demand the abolition of the rights we have possessed for centuries. Time and financial necessity will bring the politicians of St. Johns to a healthy appreciation of treaties.

SOCIOLOGICAL.

THE WORKINGMEN'S COLONIES.

A CHRISTIAN AND PRACTICAL ATTEMPT TO SOLVE A SOCIAL PROBLEM.

Chronik der Christlichen Welt, Leipzig, No. 13, 1892.

THE recent celebration of the tenth anniversary of the first German Workingmen's Colony, established in Wilhelmsdorf, in Westphalia, Prussia, by Pastor Dr. von Bodelschwingh, has brought into public prominence these successful social institutions for the suppression of the tramp and vagabond evil. To help and to aid the worthy poor, who are without work and the means of support, and to do so from the point of view of Christian philanthropy and with the purpose of permanently improving their condition in every respect, is the aim and object of these establishments. The means employed are to furnish at a nominal rate lodging and food to the deserving but unfortunate workingman, and to give him work at the colony stations until permanent work can be secured for him elsewhere. The unique features of this species of Inner Mission Work, as it is called, recommended it to the Christians of Germany, and within the last ten years no fewer than twenty-four of such workingmen's colonies have been established. The following list gives a good bird's eye view of their intentions and their work:

NAMES.	Dates of establishment.	Places for	Total number of inmates since established.
Wilhelmsdorf	'82	236	6,117
Kaestorf	'83	150	3,499
Rickling	'83	150	3,930
Friedrichswille	'83	175	4,506
Dornahof	'83	100	3,049
Seyda	'83	200	3,786
Danelsberg	'84	50	1,456
Wunscha	'84	100	2,188
Meierei	'84	150	2,610
Carlshof	'84	250	4,086
Berlin	'84	260	3,090
Ankenbrik	'85	76	1,337
Neu Ulrichstein	'85	130	1,862
Lühlerheim	'86	120	1,939
Schneckenröhl	'86	120	2,218
Elkenroth	'86	50	908
Simonshof	'88	104	1,452
Maria Veen	'88	125	1,232
Alt Latzig	'88	74	585
Magdeburg	'88	50	836
Geilsdorf	'89	80	671
Erloch	'91	100	240
Hohenhof	'92	12	11
Hilmorshof	'92	40	37
Total		2,873	51,669

Not only such workingmen's colonies but also other homes for the wanderers (*Herbergen zur Heimat*) have been estab-

lished all over Germany. The first was established in Bonn by the great publisher, Perthes; in 1883, there were already 157; and now there are 382. All these aim to offer the traveling workingman a respectable Christian home, where he will not be in the midst of the temptations of ordinary taverns and saloons. In 1890, these Homes reported 12,777 which had been used 2,223,723 times by 1,489,420 persons. While these institutions aim to protect the traveling journeyman from the danger of a vagabond or tramp life, there are other stations which seek to help the latter class too, the so called *Naturalverpflegungsstationen*, i. e., stations where food and drink and other wants of the tramp can, under certain conditions, be supplied, generally under the condition that the applicant works for what he gets. According to the statistics of 1890, there were 1,957 such stations in Germany, conducted at a cost of 1,317,072 marks; of these, 1,116 demanded work as a condition of help; 841 did not. These institutions, too, as well as the others mentioned, constitute a general association with a central management, so that the whole scheme is systematically conducted. By this arrangement, it is possible for every tramp to secure lodging, food, and work, and not a single one needs to beg. He can stay at these places until he secures work, and, at the same time, precautions are taken that no idler abuses the benefits of these institutions. All these institutions aim at the moral, as well as the economic, betterment of their inmates. How much they are a desideratum can be seen from the fact that in 1885 alone, no fewer than 35,427 applied, who, without fault of their own, had lost their work. All trades and works are represented; Jews and Christians, Protestants and Catholics, apply for help. Three of the Colonies are under the exclusive control of the Catholics, the others under Protestant management. The greatest difficulties are experienced with the so called "Colony tramp," who goes from one colony to another, and with the drinker; but both problems are being gradually solved. However, even the rapid growth of these institutions does not equal the demand, and many are refused admittance because the Colonies are overcrowded. In 1889 the authorities were compelled to refuse 1,452 applicants; in 1890 it was 4,690; in 1891 it was 3,653, and in January of this year 647. The authorities are very successful in securing work for the inmates. In 1887 they secured it for 27 per cent.; in 1889 for 24 per cent.; in 1890 for 20 per cent. The cost of maintaining a colonist averages one mark per day. Naturally, these institutions are not self-sustaining, but charitable men and women gladly contribute to their support. Only one Colony, that of Alt Latzig, complains of a lack of funds. Since 1883, the colonies have a central organization. The common organ for them all is called "*Die Arbeiterkolonie*," published by Gadderbaum, in Bielefeld.

WHAT IS THE COST OF LIVING?

VICTOR ROSEWATER.

Charities Review, New York, April.

THAT any one particular sum can ever be established as the average cost of living is as little to be expected as that the physiologist will be able to determine the invariable minimum quantity and quality of food necessary to sustain human life; there are so many modifying circumstances—age, sex, race, habit, climate, etc.—that certain limits are set to every investigation, although, within those limits, valuable results may be obtained. But, in applying these results, the limitations must not be overlooked.

In his essay upon "What Makes the Rate of Wages," Mr. Edward Atkinson has treated one side of the subject—chiefly from an *a priori* standpoint. After estimating the total annual product of industry in the United States, he tries to determine what share goes to the laborers, and then by division reaches the figure \$432 as the average annual rate of wages upon which each laborer is to support 2.9 persons. More valuable, however, are the statistics of the cost of subsistence

which Mr. Atkinson gathered during his investigation. From the accounts of a large factory boarding-house in Maryland, he found that adult women were boarded at a cost slightly less than twenty cents a day. Prisoners in Massachusetts jails have been fed for an expenditure as low as twelve cents a day. Again, in a Massachusetts boarding-house in which accurate accounts were kept, the board of an adult man was computed to cost twenty-eight cents per day. From these data Mr. Atkinson assumed that twenty cents a day might represent the average cost of necessary food for the average inhabitant of the United States—a result put forward as an estimate, not as an ascertained fact.

Dr. Frederick Engels, of the German Bureau of Statistics, applied himself long ago to work at this problem inductively. He was the first to study systematically, the so-called workmen's budgets, and from his investigations derived a principle now termed Engel's law, regarding the approximate variations in the proportions of the income required for subsistence, rent, etc., according to the amount of the earnings. He found that an average German workingman receiving annually an income of from \$225 to \$300 a year must spend 95 per cent. for the necessities of life; and one receiving from \$450 to \$600, 90 per cent.; and one from \$750 to \$1,000, 85 per cent. The rule enunciated, then, is that the greater the income the smaller the relative outlay for subsistence, and the greater the outlay for sundries; the percentage of outlay for clothing remains approximately the same; for rent and fuel, invariably the same, whatever the income.

Herr Landolt, a Swiss statistician induced several Swiss laborers to keep exact accounts of income and expenditure. Only ten of these have been compiled, and in these the unaccounted expenditure was reduced to less than one per cent. These ten families comprise fifty-four members, of whom twenty-three are wholly, or in part, self-sustaining, and occupied mostly with work requiring some small degree of skill. The wife in eight out of ten instances is engaged in remunerative employment. The family is made up on the average of two adults and three minors. The average income per family was about \$350, ranging from \$240 to \$500. The expenditure for necessities ranged from 70.5 to 91.7 per cent., with an average of 83.1; of this the average expenditure for food was 44.7 per cent.

These figures are useless except in the most general way for comparing the condition of Swiss laborers with the laborers in other countries. What Herr Landolt has given us is the service of statistics compiled upon a scientific basis. He has shown us how to set about the problem.

WHEN PERSECUTION SHALL CEASE.

SAMUEL LEVI.

Menorah, New York, April.

"WHOEVER considers the political and social problems that confront us, must see that they centre in the problem of the distribution of wealth."

"For every social wrong there must be a remedy."

The noblest and best of all times, the true lovers of their kind, of all creeds and nations, have ever longed for the realization of the poet's dream of the universal brotherhood of man. To our people this hope has ever been an oasis in the interminable desert of their suffering. The persecution of our Russian brethren makes us cry again in the very agony of our despair: "How long, oh Lord, how long?" Must our race remain forever the martyr of the ages?

In reference to the Russian persecution, I have heard only two reasons given from the Jewish press and pulpit; these are race antagonism and prejudice. I do not regard either or both these suggestions as adequate causes for the evil under consideration. No people ever persecuted another from whose presence they had not seemingly or in reality suffered, or feared to

suffer, material injury. The outrages perpetrated on the Russian Jew would cease at once if the heel of grinding poverty were lifted from the neck of the populace. As it is, the Russian peasant, ground down by social conditions that deprive him of the fruit of his labor and permit no ray of hope to brighten the pathway of his life, is unable to discern the real cause of his misery. The governing classes, and all those so situated that they regard any possible social reform with fear and apprehension—in their anxiety to divert the peasant's mind from the social mill-stones between which he is ground, say to him: "Behold the usurious, heretical Jew! he is your enslaver! His very presence is a blight on your financial and religious well-being!" The maddened social pariah burns to vent his wrath on some one. Just as intelligent people in a state of irritation will sometimes kick an inoffensive animal, so the peasant vents his spleen on the innocent Jew, for the real economic wrongs he is forced to endure.

It is a mistake to suppose that Jewish persecution is due to exceptional ignorance. As far as schooling goes, Germany is by far the best-educated country in the world. Yet witness the raging stream of prejudice known as *Juden Hetze*, with which that country has been so long inundated. Cultivation of the mind will never bring about the brotherhood of man, unless accompanied by material surroundings that allow, at the same time, cultivation of the heart. Race prejudice springs purely from economic grounds.

All signs happily point to the coming of a better day. Reforms and improvements in one country make their influence felt the world over. If only our glorious country were emancipated from the social ills beneath which she groans! How sweet the thought, how alluring the hope it arouses. Then the persecuted tribes of the wandering feet, of whatever nationality, could seek shelter beneath the folds of our starry flag. No fiery cherubim in the shape of a Commissioner of Immigration would meet them in the very shadow of Liberty Enlightening the World, armed with the flaming sword of an inhospitable law, to drive back the poor victims of inhumanity into the very hell-pit from which they sought to escape.

THE TEE-TO-TUM MOVEMENT.

H. OTTO THOMAS.

Andover Review, Boston, April.

THE Tee-To-Tum movement is an attempt on the part of its originator, Mr. P. R. Buchanan, to establish Workingmen's Institutions of a twofold character—that is, institutions which contain not only the social, but the business element also, and so to combine those elements that the result, whether regarded from the social or the financial point of view, may be success.

Now a workingman's club, to be really permanently successful, must be entirely self-supporting, and, further, quite independent of party or creed; and some such considerations as these led Mr. Buchanan to formulate the ideas of which the Tee-To-Tum movement is the outcome. The Tee-To-Tum embraces within its walls: (a) an establishment for the sale of tea, coffee, etc., at exceptionally low prices; (b) a public café, and refreshment-room, where also the usual food commodities are sold at prices within the reach of the poorer classes, and (c) a social club intended primarily for workingmen, although a limited number of other residents of the particular district are admitted.

The scheme is in effect, so far as the business side of it is concerned, the application of the "tied-house" principle adopted by the brewers with the public houses under their control. The promoters bear the initial expenses of the establishing of a club, stipulating only for the opening of a tea-shop in connection therewith. The accounts of the club are kept distinct from those of the business, and the members have power to appoint their own auditors for their inspection. The guiding principles of the Club are that it shall be non-political,

non-alcoholic, and that no gambling shall be allowed. It is intended to supply the means of recreation, mutual improvement, and social enjoyment for its members.

What provision is made for such purposes is best shown by a résumé of the various works carried on in the club. First, then, it is a *sine qua non* that it shall include a large hall capable of holding from five hundred to a thousand persons. This is for dramatic entertainments, members' concerts, dances, etc., etc. for which regular evenings are fixed. Vulgarity is carefully excluded and efforts are made for the gradual elevation and refinement of tastes of the members. The entertainments are important because they are substitutes for the low music hall and public house "smoking concert" class of attractions so common hereabouts. For similar reasons, the dancing class, too, may be considered very necessary. Since young people *will* dance, it is well to provide a dancing hall free from all bad surroundings. The hall is also used as a gymnasium.

Next perhaps to the hall in importance, are the billiard and bagatelle rooms. They are a distinct source of revenue, which is a point one cannot afford to ignore. Reading and class rooms and a suitable library must also be provided. These, with a "club café" reserved for the use of members, make up the usual complement of what may be considered necessary factors in the success of the club.

It must not, however, be supposed that the educational work in the clubs is considered of secondary importance only. Classes are held every week for French, shorthand, elocution, drawing, etc., and choral, orchestral, dramatic, and debating societies are formed as the need for such declares itself. The desire is rather to respond to the wishes of the members in this matter than thrust the classes upon them.

At Gothic House, Stamford Hill, Mr. Buchanan has secured four or five acres of land, attached to the club, which is used for athletic meetings, etc. A bicycle track has been laid down, the only one in the district, and the extent of its appreciation is shown by the fact that over five thousand members and visitors attended the last athletic meeting.

The clubs now open are seven in number, with a total membership of five thousand. Whether the movement will be entirely or only partially successful in the future cannot yet be determined.

A JOURNEY THROUGH KOREA.

CHARLES W. CAMPBELL.

Proceedings of the Royal Geographical Society, London, March.

ON the fifth day I branched into untrodden country for the purpose of visiting a remarkable range, called the Keum Kang San, or Diamond Mountains, where the most notable collection of Buddhist monasteries in Korea is to be found. There was a considerable change in the configuration of the land as we progressed eastward from Keum-Seng. The valleys contracted into narrow, rocky glens; forests of oak, pine, maple, and chestnut clothed the steeper and loftier slopes; and cover, sufficiently thick to delight the heart of the sportsman, abounded everywhere. On the morning of the sixth day we were stopped in a little village called Mari-kei, by the news that a pass in front was too steep for laden animals. Bearers were, of course, the only alternative. The weather was very wet, and, knowing the invincible dislike of Koreans to work under rain, I felt that a delay was inevitable. To make matters worse, the head-man, upon whom I relied for assistance in hiring the men I wanted, was absent, but his wife proved a capable substitute, and seemed to fill her husband's place with unquestioned authority. Between bullying and coaxing, she rapidly pressed twenty reluctant men into my service. Poor fellows! They gave me the impression that they had yielded out of sheer inability to cope with the torrent of mingled blandishment and invective which she poured on them. The subjection of women, which is probably the commonest of accepted theories in the East, received a fresh blow in my mind, and the whole incident strengthened an opinion I have gradually acquired, that women in these parts of the world, if the truth were known, fill a higher place, and wield a far greater influence than they are usually credited with.

EDUCATION, LITERATURE, ART.

ROYAL SEIZURE; OR, THE ETHICS OF PLAGIARISM.

THE REV. JOHN M. DRIVER.

Methodist Review, New York, May-June.

FROM a perusal of the literature of the last five hundred years, it would appear that originality, in the absolute sense, is a thing wholly of the past.

The intellectual kaleidoscope is full, and all we can do is to seek varieties of light and arrangement. I do not remember the time when I have plucked a flower in paper, magazine, or book, but its beauty and fragrance reminded me of other flowers; and in tracing the branch down to the tree or stalk, and thence to the root, I have found it drawing its nourishment from soil from which many other flowers have grown, are yet growing, and will grow for decades and perhaps centuries to come. Professor Masson says:

Not unfrequently, when you have read the article of a great celebrity in the current number of a periodical, you find there has been no other motive to it than a theftuous hope to amuse an hour for you after dinner by serving up to you again the plums from some book which you and everyone else have read three weeks or a month before.

Emerson says: "Every book is a quotation;" and in his paper on Napoleon he declares that "as Plato borrowed, as Shakespeare borrowed, as Mirabeau 'plagiarized every good thought, every good word that was spoken in France'; so Napoleon is not merely 'representative,' but a monopolizer and usurper of other minds."

But it is unfair to charge seizure without discovering the stolen goods. Observe, then, how the crowned heads of thought have added, by royal seizure, empire after empire to their domain.

Begin with Chaucer. It is asserted, upon good authority, that everything he wrote could be traced back to a great French work entitled "The Romance of the Rose," one of those rare works on which the literary history of whole generations and centuries may be said to hinge. The "Clerk's Tale" he took from Petrarch. But before Petrarch, Boccaccio had used it. His "Troilus and Creseide" is simply an English reproduction of an Italian version of a Latin translation of a French poem. The same theme had been used by Boethius, Maure, Colonna, and Boccaccio. Since Chaucer, it has been used by Ludgate, Henryson, and finally by Shakespeare. In Chaucer's "House of Fame," the touch of Petrarch and Dante is visible. His "Legend of Good Women" he takes almost entirely from Ovid. His "Palamon and Arcite" is scarcely more than an English version of Boccaccio's "Teseide."

Spenser's masterpiece, "The Faërie Queen," is inspired by the "Orlando" of Ariosto, and is written in open emulation of it.

Dryden's well-known lines:

Brutus and Cato might discharge their souls,
And give them furlough for the other world;
But we, like sentries, are obliged to stand
In starless night, and wait the appointed hour.

Montaigne used the idea, and Cicero used it before Montaigne. The "Mock Astrologer" came, in outline, from Thomas Corneille. His "Amphitryon" was so like one of Molière's pieces that it was at first supposed to be a loose colloquial translation. But though Dryden took it from Molière "the only writer of genuine comedy," he did no injustice to "the wonderful Frenchman," who had filched it bodily from Plautus. Indeed, so notorious was Dryden in this respect that he has been called "that literary parasite."

Milton, whom Lowell likens to "A true Attic bee—he made boot on every lip where there was a trace of truly classic honey," took the plot of Comus from Peele's "Old Wives'

Tales," and the character from a Comus by a German author. "L'Allegro" and "Il Penseroso" grew out of the soil of Burton's "Anatomy of Melancholy" and Beaumont and Fletcher's "Nice Valor." "Lycidas" is an echo of the drooping, honeyed strains of Bion. "Paradise Lost" was a hackneyed theme when Milton appropriated it. It would require pages to point out the Dantesque mines in which Milton delved, and out of which he brought forth and appropriated the rarest and most precious ore.

Considering Longfellow, leaving out the "Hiawatha," discussion and Poe's strictures, we may say that Hawthorne furnished the outline of "Evangeline"; but "a friend from Salem" gave it to Hawthorne. Even the model of the poem is not original. Oliver Wendell Holmes says: "The German model, which it follows in its measure and the character of its story, was itself suggested by an earlier idyl."

While reading Longfellow's lines—

The star of the *unconquered will*,
He rises in my breast,

my mind involuntarily repeated Milton's

What though the field be lost?
All is not lost; the *unconquerable will*, etc.

In a single poem of Robert Montgomery, the "Omnipresence of Deity," there are unquestioned appropriations from, at least, five poets—Dryden, Scott, Pope, Crabbe, and Byron. Who wonders at the kindling of Macaulay's wrath?

Time would fail me to tell how Christ appropriated the popular adages, proverbs, aphorisms, and folk-lore of his day; how Paul borrowed from Aratus and Cleanthes; Macaulay from Scott; Poe from Calderon, Boscovich, and Chateaubriand; Hawthorne from Drowne; Pope from Bollingbroke and Chaucer; Wordsworth from Virgil; Moore from Chaucer (as did also Longfellow); Byron from Milton, "Juno," Harriet Lee, Rousseau, Voltaire, Chateaubriand, Beaumarchais, La Fontaine, Gibbon, Bayle, St. Pierre, Alfieri, Casti, Cuvier, La Bruyere, Wieland, Swift, Sterne, Le Sage, Goethe, the classics, and Job; Addison from Milton and the classics; Dickens from Fielding, Smollet, Irving, Carlyle, and Wilkie Collins; Gray from Milton, Pope, etc.; Goldsmith from Gray; while Emerson declares Shakespeare to have been the very king of appropriators.

MUSIC IN THE POETS.

I.—SHAKESPEARE.

HELEN A. CLARKE.

Music, Chicago, April.

"I have a reasonable good ear in Music."

—*Midsummer Night's Dream*, iv., 1.

IN an age so remarkable for literary activity as the Elizabethan age, when all the pent-up energies of a nation's mind broke forth in the congenial atmosphere of peace, in an age which was ushered in by the gentle demigod, Spenser, and closed in the perpetual noon-day sun of an immortal, it would be strange indeed if the voice of the musical turtle were not heard in the land. Though the fact is not dwelt upon in any but musical histories, it was a period remarkable for the growth of music in England—"The Augustan Age of Music," as the old musical historian, Burney, called it. A spirit of daring before unknown, possessed the minds of musicians, and with truly Shakespearean independence they disregarded the musical writers. No longer afraid to call their souls their own, they shook off, one by one, the trammels which had well nigh strangled their art. New and strange modulations were ventured upon which would have caused their respectable predecessors to stare in amazement. Nor, if we may believe the records, was this musical ferment confined to a special class of professional musicians, for the education of no lady or gentleman was considered complete unless she or he could read a

part in a madrigal at sight, or even invent impromptu, a counterpoint to a given melody.

Although this unwonted musical activity existed side by side with the copious outpourings of the poetic muse, the references to music in the mass of the poetry of the time are surprisingly few. Perhaps because the poets still considered music but as the handmaid of poetry.

As if the muses were determined that their favorite should lack no "Season" which nature or art could bestow, Shakespeare stands out before all Elizabethans for his knowledge of music—a sort of appreciation which in its perception of music in all its then known forms and phases, we might term democratic.

Among his dramas there are but four in which the word music does not occur. These are "King John," "Coriolanus," the most woful tragedy, "Macbeth," and the least charming comedy, "Merry Wives of Windsor." Yet, even in these, the border land of music is approached in the mention of "braying trumpets," "loud churlish drums," and so on. The tune of "Green Sleeves," a song which did not bear the best reputation, is mentioned in the "Merry Wives." Also Hecate and the Witches in Macbeth, indulge in a few songs and an "Antique Round" which is more music than we should expect of such unprepossessing beings as the witches.

It is never quite safe, however, to count upon a dramatist acting consistently with the dogmas of his characters; a man may smile and be a villain, for the most detestable of all his characters gives expression to his sinister motives in metaphors drawn from music. When Othello hopes that kisses will be the greatest discords his and Desdemona's hearts shall ever know, Iago mutters:

"Oh, you are well tuned now!
But I'll set down the pegs that make this music."

The Duke in "Measure for Measure" makes a truer estimate of music's power than Lorenzo when he declares that "Music oft hath such a charm to make bad good, and good provoke to harm," and it would serve as a good guide to Shakespeare's employment of music.

Had we no other sources of information as to the intimate connection of music with the life of the time, we should find it reflected in Shakespeare's plays, not only by the frequent introduction of songs sung by the characters which, be it noted, are always relevant to the action, but by the introduction of professional musicians, such as figured in those days, and by the proneness of the characters to point their moral or adorn their philosophy with apt musical similes.

The historical plays have fewer musical allusions than either the tragedies or the comedies, but among the philosophizing brethren who hang their wise saws on musical pegs must be counted King Richard II., whose remark that music "have help madmen to their wits" presents the interesting problem as to whether Shakespeare really knew what modern physicians are becoming more and more sure of—the efficacy of music as a medicine for the insane. In "King Lear" also the doctor orders music as a restorative to the untuned and jarring senses of the "child-changed father." But then Shakespeare has a fashion of introducing music as a sort of panacea for all the ills that flesh is heir to, as well as a crown for all joys. Poor King Henry IV., on his death-bed, would have some one "whisper music to his weary spirit." Music aids in restoring to life the well-nigh drowned Thaisa whom Pericles had allowed to be buried at sea in somewhat unseemly haste. Music awakes for Leontes the beautiful statue of Hermione, and gives him back his wife; and, to descend into the realms of unreality, when Titania wishes to go to sleep, she calls to the Fairies, "Sing me asleep," and she awakes joyously to the ravishing singing of Bottom the weaver.

Taking a rapid survey of Shakespeare's plays, we shall find represented almost every species of music-lover, from the jolly

Sir Toby Belch, who, with his friend Sir Agnew Aguecheek, roused the night-owl with uproarious catches, to the so-called Professor, cunning in music and the mathematics, whose music lesson to sweet Bianca ran as follows:

"' Gamut '—I am the ground of all accord,
' A re '—To plead Hortensio's passion,
' B mi '—Bianca, take him for the lord
' C fa ut '—That loves with all affection.
' D sol re '—One clef, two notes have I;
' Ela mi '—Show pity, or I die."

SHAKESPEARIAN CRITICISM.

GEORGE HALLAM.

Shakesperiana, New York, April.

IT was Alfred de Vigny who once said that "*toute tragédie est un catastrophe et un dénouement d'une action déjà mûre au lever du rideau.*" But it is not—and this is not Shakespeare—never was, and never could be Shakespeare. Doubtless, every nation has a right to prefer its own idea of what a tragedy is or should be. There is no disputing about tastes, even though it is a fact that, unfortunately, each nation insists on its own taste as absolute. "The perfection of the drama, as drama," says M. Charles, "is in Sophocles; and it will always be a mistake to seek in Shakespeare, the finished beauty and supreme proportion, the relations of the parts to the whole, in a word, the complete art of the drama; what we must seek in that great man is the strict and minute analysis of humanity, the metaphysical and yet living distinctions of Hamlet and Macbeth; the sublime qualities of the philosopher and observer. The men of genius of the Gothic and barbarian world, of which Shakespeare is the intellectual king, have achieved the poetic beauty of details by the study of truth; whereas Sophocles and Racine, penetrated with the sentiment of beauty, have given to truth a form at once lovely and immortal." The verbal fastidiousness of the French people debars them from a just appreciation of Shakespeare. Hamlet talking of his mother's "shoes," and of "not a mouse stirring," shocked Voltaire, and the French nation shuddered in sympathy.

The first foreigner whose vision was keen enough to see beyond the mists of prejudice and pedantry, who could discern the eternal principles of art under every variety of form, and who had the glory of proclaiming Shakespeare to be the greatest dramatist the world had ever seen, was Gotthold Ephraim Lessing. French taste was absolute when he first reared the standard of revolt. Frederick was on the throne, and called Voltaire his friend. Heavy Germans had no higher ambition than that of imitating the elegance and grace of fastidious France. *Zaire*, "dictated by Love itself," was the consummation of finished art. There was but one Voltaire, and Gottsched was his prophet! While that creed was in the ascendant, Lessing, the reckless, daring, brilliant guerilla chief, attacked both Voltaire and his prophet. He contrasted Shakespeare with the French poets—contrasted them with polemical dexterity, with rare acuteness, with invincible logic—and at once dwarfed the conventional elegancies of the Frenchman by placing them beside the majestic proportions of our giant.

"No one dares deny," proclaimed the *Leipziger Bibliothek*, "that the German stage owes its greatest improvement to Herr Gottsched." In answer to this defiance, Lessing sprang into the arena. His answer was a thunderclap: "I am that No one!" He not only denied it; he did more; he shattered Gottsched's pretensions, and told his countrymen there was a Shakespeare. Gottsched had heard indeed of that obscure British poet, and knew that the English made a great fuss about his theatrical poems. But, had not a Mrs. Lennox exposed the faults of even his best pieces? Lessing had never read Mrs. Lennox apparently; but, on the other hand, he *had* read Shakespeare. To a natural sagacity rarely surpassed,

Lessing fortunately joined a familiarity with the masterpieces of ancient and of modern arts. He knew Aristotle much better than most of those who professed to follow him, and he knew him too well to pin his faith upon any dictum which the "stout Stagyrte" had advanced for the guidance of the Greeks. Armed at all points with learning, with logic, with wit, and with a flexible taste, he triumphed over the pedants of his day, and first taught Germany where Shakespeare ought to stand.

Wieland's translation came to assist Lessing's criticism, and from that day Shakespeare found a second home in Germany. It would be unjust to deny that to Germany, Europe owes much of its relish for and intelligent appreciation of Shakespeare. But, on the other hand, it is just as certain that to Germany Europe owes no inconsiderable amount of nonsense, triviality, and perverted criticism, against which it is time to make a stand.

THE CENTENARY OF ROSSINI.

G. A. BIAGGI.

Nuova Antologia, Rome, March 16.

THE approach of the centenary of the composer of the "Barber of Seville" gave, as might have been expected, renewed vigor to the battle, which has now been going on for some time, between the schools of musical composition represented by Rossini and Wagner.

Ordinarily interpreted by singers lacking in every good principle of art, the music of Rossini, although so friendly to the human voice, is nowadays hardly recognizable. There is not one of its very many beauties which is put in due relief or which shines in its natural light. Its peculiar characteristics and, consequently, its charms are almost entirely lost. With voices like those of goats and geese, reduced by ill use or abuse to the power of attracting attention only by the highest two or three sharp and yelping notes; with throats very rough and rebelling against all fine shading; with a taste educated to violent colors, to screaming contrasts, to emphases and disagreeable exaggerations, what effect can you obtain from music which is all naturalness and inspiration, always remarkable for that sovereign and indefinable charm which the Latins called *Decorum*, and without which grace is not grace, elegance is not elegance, feeling is not feeling, beauty is not beauty—without which, in a word, there is no art?

The blundering directions written on the music, the vandalism of singers, male and female, the leaders of the orchestra ought to correct, at least in part. Nowadays, however, it is very doubtful, whether, in respect to the works of Rossini and his school, orchestral leaders know much beyond directing the air.

Founding their opinion upon this barbarous execution, the new critics, especially the critical *dilettanti*, keep exclaiming that the works of Rossini *have had their day!* They say this, in order to favor and exalt that famous and *pretentious progress* which demands the abandonment of melody, of song, of rhythmical order, of form (which are, in the light of good sense, the principal and sovereign elements of the musical art) and substitutes perpetual recitative, psalmody, sonorous fog, and harmonic and instrumental conundrums.

In regard to melody, the *progressists* have, for no short time past, been exclaiming: *That it is exhausted, irremediably and entirely at an end.*

Indeed! It has always been believed, from the time of the ancient Greeks to our time, that melody is the language of the heart; that, a divine breath, it comes from a soul deeply moved and from the inspired fancy of some privileged men, like the prophets, whose lips have been touched with burning coals. It appears, however, that this belief, so long entertained, is erroneous.

Progress, cutting lose from such a gross error, declares that melody is naught but the *material product of the combi-*

nation of the seven sounds (seven!). That for writing, playing, and singing all possible melodic successions of notes have been discovered, and, do what you may, no further melodies can be invented or discovered; that, consequently, music ought to adapt itself to make sense, to aid itself with equivalents, (according to the old proverb: when horses are lacking, they trot out the asses).

Others, in order to hide the feebleness of their case, confine themselves to affirming that melody has a very restricted field, and that outside of that field a composer must recur, of necessity, to other means and other expedients.

We gladly accept those *other means and other expedients*, when they belong to the legitimate province of art. Facts, however, manifestly contradict these affirmations of the *progressists*. If you examine the works of the great musical composers and the frankly melodic expressions you find in them, expressions full of life and vigor, you discover by how many passions and affections the human heart is agitated.

The new school of composers and progressist critics seems not to comprehend that musical art consists of melody and *form*; that without *form* an art cannot exist or be imagined; that, as for all the fine arts, so for music, *form* is the means and the only means, by which the soul of the artist is able to communicate with the soul of the spectator and auditor; that without a form which is attractive and speaks the language of beauty, art departs from civilized life, and remains in isolation.

IBSEN AS A DEPICTER OF WOMANKIND.

L. MARHOLM.

Nord und Süd, Breslau, April.

OVER my table there hangs a print copied from the portrait of a woman by the younger Holbein in the Windsor Gallery. It is a thorough Hedda Gabler's face. Hedda Gabler three hundred years ago. A regularly beautiful woman, dressed in the fashion of the day, with a half halo about her head, an unfathomable countenance, with cold veiled eyes, and a small mouth that boded no good. It is a well-bred lady with a consciously innocent and charmingly seductive look.

Hedda Gabler is a type. She is the lady of the burgher class, anatomically prepared to facilitate the study of her living personality, stamped with the impress of her social status, by aid of some previous knowledge of her inner structure—to enable one, if I may so express it, to fathom and study the skeleton of her soul.

The whole motive of the drama, the point around which all the action revolves, is, the solution of an ideal.

In "Nora," Ibsen formulated the modern ideal of woman; in "Hedda Gabler" he achieved its solution. What lies between is laborious mining. The miner has descended to the depths, and hacks and digs in the dark. No light of day can penetrate to him there; he does not himself know what he seeks, and as little can he appraise what he finds. Is it diamonds? is it coals? Sitting as he is, in the dark, he discovers oppressed woman, and brings her to the light, believing that he has laid bare a treasure—that he has found a diamond. But as he began to investigate it, it appeared to be only quartz crystal, and on close inspection it proved to be only coal.

"Nora" was his rough diamond, "Die Frau vom Meere" was polished crystal, "Hedda Gabler" his coal, but coal of a bad variety, that gives out no warmth.

"Man created woman—out of what?" says Nietzsche. Out of a rib of his God, the ideal.

In this little *bon mot* we have at once, it appears to me, all that man has ever said, thought, felt, or sung of woman—man's whole poetic conception of woman, in a nutshell.

All her vanity and all her desires, the sweetest melody of her soul, and the most brutal gratification of her senses, all her capacities and incapacities, all her subtlety and all her stupidity has man immortalized in his Song of Woman.

The woman has kept silent. Or if she spoke it was nothing important to which she gave utterance. In the old times she occasionally twittered like a female song-bird; in modern times her famous writers preach morality to man, but these members of the sex having an instinctive tendency to disport themselves in breeches, can hardly be embraced in the category of "women," but may be regarded rather as beings in a transition stage.

The thorough woman has never betrayed herself, has never told stories of herself out of school; she has loved and let herself be loved, as well as she could; she has hated and tormented, and that she was able to do very well, and the sad, sweet object of her desire she has apostrophized and sung.

All that man has ever written about woman, is a poem over man's conception of woman, an impression of that which the man needs in woman, which he seeks in woman, which he demands of her, which he finds or does not find,—a reflection of the changing play of the man's soul through all time.

And so every man, every nation, every age has created its own type of womanhood.

The French superficial sensuality varies, through the centuries, the type of the mercenary, mercurial coquette; the two great German poets, Goethe and Keller, created the unreflected, intensely sensitive child of nature. John Bull has so conscientiously simplified his manly nature since the Renaissance, that he can hardly be said to have longer a type of womanhood: fairies, and such like fantastic ideals are all he is able to create. In the modern Scandinavian poetry all the women belong to an international loan collection, with the exception or the Strindbergian hyena-women, and Ibsen's thinking—that is, dissatisfied—women: the type of the well-to-do woman of the middle classes, the woman of leisure.

And Ibsen's ideal brought to the light finds its solution in Hedda Gabler, and in her emancipated state, Ibsen interprets her as no diamond, but coal only, and coal without the capacity of imparting genial warmth.

IRISH TYPES AND TRAITS.

KATHARINE TYNAN.

Magazine of Art, New York, May.

IN the Ireland which Mr. Helmick* depicts—the Ireland of Carlton and Banim—the able-bodied tramp, as we know him, scarcely existed. Wayfaring men were of a far gentler type. There were sturdy beggars, as much the pensioners of the farm-houses, as were pre-Reformation beggars of the monasteries in England. There were pedlars with packs stuffed not only with gay prints and ribbons, combs and stationery, shoe-laces and spools, but also with ballad-literature, which was learnt by heart and passed along. There was an occasional "poor scholar" questing for help to study for the priesthood; likewise the hedge-schoolmaster was a peripatetic, traveling from one house to another, royally entertained and listened to as an oracle, because of his learning. Alack! the white workhouse walls gathered them all in—all the "jolly beggars" and harmless wayfarers who entered a house with the lovely greeting "God save all here!" or passed a fellow-wayfarer with "God save you kindly!"—a greeting in vogue when I was a child, not a score of years ago.

In remote country places the little old inns still survive, such as we see in Mr. Helmick's drawing. Round such fires of peat, amid brown walls and rafters, laboring men still meet to "cosher," or gossip, when they are off work; the turf-smoke, sharp and penetrating, warms them, and sails off to the low skies, bluer than any smoke ever was before or since. The good woman of the house will come and listen, with arms akimbo, be the discussion on pigs or politics, and will have

*The article in the *Art Magazine* is finely illustrated with three pictures drawn by H. Helmick: "Un Déjeuner à la Fourchette;" "The Poor Customer;" "A Rural Confessional."

her say thereon; while her juvenile handmaiden, shoeless and short-petticoated, serves the customers with their brimming porter. In such a hostelry there is none of the arranged hilarity of an English village tap—no clubs of friendly brothers, for your Irish certainly do not band themselves—but one will drop in and another, and there will be grave discussion; and, perhaps, the younger men, if there be a good whistler, may start a solemn-faced and graceful jig, heads up, hands in pocket, pipe between teeth. Story-telling? Oh, no! I fear all our stories and songs are dead in the workhouses.

The furniture of Irish cabins is of the poorest. A dresser, a table, some coarse crockery, a Holy Family in the gaudy tints the Irish love with Oriental fervor, a couple of stools, and the ever-useful "furrum" (form, or bench). I have heard that at wakes, when a long row of people occupy this primitive seat, the etiquette is to say to your next neighbor, as you drink: "Your health, Mrs. Murphy, and all down the furrum," which is a neat way of including many in the courtesy.

The confessional figure is what we call "a station." This is held in out-of-the-way places that are a good distance from the priest and the church. It is generally at well-to-do houses, as it is a great honor to have the station at one's house. The priest comes early in the morning, hears confessions, and then says mass. Afterwards there is a fine breakfast, to which the favored folk are asked with the priest. Getting to confession is not an easy thing among the Irish peasants. The old women are very jealous of "their turn." I once heard one argue with an urchin by the confessional: "What brings you here, at all, at all, in grown people's way? I'd like to know what the likes of you has to tell!" "*May be more than you!*" rejoined the proud possessor of a conscience, all his spirit up in arms at this aspersion of his claim to be a sinner.

SCIENCE AND PHILOSOPHY.

SUN-SPOTS.

II.

PROF. DR. A. VON BRAUNMÜHL.
Gartenlaube, Leipzig, April.

THE influence of the sun-spots on the magnetic needle once recognized, it readily suggested itself that other terrestrial phenomena, whose variations correspond with those of the magnetic needle, were equally due to the periodic variations of the sun's spots. Attention was particularly directed to the puzzling phenomena of the Northern Lights, which, as Mairan observed as early as 1733, set the magnetic needle fluctuating restlessly; and, through the laborious investigations of Hermann Fritz, it is now decisively demonstrated that these Lights, too, are subject to periods of alternation of 11 $\frac{1}{2}$ %, 55 $\frac{1}{2}$ %, and 222 years, their frequency and brilliancy corresponding with the number and intensity of the sun-spots.

All the more important changes of condition of the sun's mass are infallibly mirrored in terrestrial phenomena. One of the most remarkable supporting examples is that observed independently by the English astronomers, Carrington and Hodgson, on Sept. 1, 1859. Carrington, while pursuing his daily measurements of the positions of the sun-spots, was astonished by the sudden appearance in two spots of remarkably bright lights, known as sun-flashes, which frequently arise in the group of sun-spots. The violent outburst of light lasted only five minutes, but in that interval it traversed a space across the sun's disk of approximately 7,600 miles, and this without producing any effect on the sun-spots. Precisely at the same moment all earth magnetic stations experienced a powerful magnetic storm whose influence extended to September 4th. Telegraphic communication was everywhere interrupted; the wires gave off sparks, polar-lights appeared in both hemispheres, and the magnetic needle found no peace, but oscillated here and there as if seized with an inexplicable

dread. As Balfour Stewart expressed it, the sun was here "caught *in flagrante delicto*. By what means the sun thus," influences the earth is not clearly established, but Hertz's recent discovery, of the radiation of electric waves, points to the extreme probability that the sun induces direct electric currents upon the earth, and through their agency diffuses magnetic effects.

No such infallible proof of dependence of the weather upon the condition of the sun-spots has been yet established. The most important fact in this connection was observed by Köppen (1873), that the variations of the earth's temperature induced, directly or indirectly, by the sun's spots, was not experienced at one time over the whole earth. On the contrary, it was first felt in the tropics, then less and less perceptibly as it extended into higher latitudes. Further, the series of observations extending from 1816 to last year show that, for this century at least, the highest temperatures have occurred in the interval between a maximum of sun-spots and the following minimum, and the lowest temperatures in the interval following a minimum.

The relation is so constant, during this century, that it is hardly disputable.

But it is not so easy to establish the connection for the period 1779 to 1816, for here, strange to say, the conditions were exactly reversed. Whether the conditions were influenced in some unaccountable way by the entry on the great spot period of 55 $\frac{1}{2}$ years which took place at the close of the century, or by other obscure causes is a question that has not been satisfactorily answered.

As regards the rainfall, Meldrum, Jelinek, and Wolf agree in affirming that the precipitation in years rich in sun-spots is universally greater than in years poor in sun-spots; and Hahn remarks that dry summers are most frequent in the periods from the minimum to the maximum of sun-spots. The same remarks apply to the so-called cirrus clouds as has been conclusively verified by H. J. Klein, of Cologne.

Passing to the discoveries of recent years: Herschel's theory of the dark nucleus of the sun is no longer tenable. It was overthrown first by Kirchhoff's investigations, by means of spectral analysis into the chemical constituents of the sun's body, and also by Carrington's precise observations (1853-61) of the proper motions of the sun-spots. Although Scheiner, as early as 1612, made the important discovery that the spots most distant from the sun's equator move most slowly, its significance was disregarded until it was forgotten and rediscovered. It was then recognized at a glance that this strange phenomena could not be explained by the revolution of the sun. In fact, the proper movement of the spots appears rather to explain the variations in the calculations, by the astronomers, of the period of the sun's revolutions. They ranged, in fact, from 25 to 30 days.

Carrington now undertook a series of 5,920 observations, as a result of which he determined that the sun-spots break out at their maximum in high latitudes in the sun, and spread out towards the equator, which they reach at their minimum, when they gradually disappear, to be followed by a fresh outbreak in high latitudes as before. Wolf, who corroborates these observations, compares the proper motion of the sun-spots to currents rising at the poles and flowing towards the equator.

From this so-called proper motion of the sun-spots Secchi concluded (1864) not only that the photosphere, or transparent gaseous envelope which surrounds the sun is continuously in motion like the clouds in our atmosphere, but also that the so-called nucleus is no solid body, but a glowing gaseous mass of considerable density, a conclusion now generally accepted. Those portions of the mass which lie nearest the centre possess, according to Secchi's view, a greater revolving speed than the photosphere. If now gaseous streams are projected from the centre to the surface, their great revolutionary speed resulting from previous conditions hurls them forward in the

direction of the sun's revolution. According to this theory the sun-spots are simply holes in the photospheric cloud, caused by the perpendicular ascent of denser gases from below, and, consequently, they are the surface regions of the greatest heat. These denser gases, with their greater initial revolutionary speed, are impeded in their flight by the more slowly revolving photosphere until an equilibrium is established, that is to say, until they travel at the same rate as the medium in which they float. The dark nucleus visible at the bottom of the funnels consists of metallic vapor the presence of which is demonstrated by spectral analysis.

But how shall we account for this periodical outburst of the central vapors? Secchi says the photosphere, cooling in space, becomes denser, and by its increased pressure upon the central mass causes it to burst forth in self-formed openings constituting sun-spots.

Small sun-spots are of very uncertain duration, rising and disappearing suddenly, but the larger spots can be readily identified after three or four revolutions. Some spots vary very considerably in size, the diameter of the largest ranging from 30 to 200 miles. Their appearance is subject to considerable change; sometimes a large spot breaks up into smaller spots; at other times many small spots are fused into one.

These facts accord generally with Secchi's theory; but neither he nor anyone else has, as yet, satisfactorily accounted for the proper motion of the sun-spots, nor their varying periodical appearance.

It may be that the causes are not in the sun itself, but due to the influence of the attraction of external planetary bodies.

DIAMONDS: HOW FORMED.

J. F. GEDDES, B.A.

Great Divide, Denver, April.

SINCE the late discovery of diamonds in a meteorite, speculation has been rife as to the origin of this gem. Not the least of the theories is one which would relegate diamond-production, in every case, to meteoric disturbances.* Even the geologists at Washington have pronounced their fiat in this direction, and have attributed the find at Kimberley to a *possible* impact of meteorites, in that district. Let us, then, in seeking to solve this problem in sober earnestness, deal with known facts. Chemistry has long told us what the diamond is—a crystallized form of pure carbon. Analysis had done much, but all attempts at synthesis failed. From their component parts, chemists succeeded in manufacturing rubies and sapphires by fusion, but the diamond always baffled them. Evidently fusion was the means, but heat dissipated carbon in the form of gas. Here, then, was the difficulty. How could heat be efficiently applied so as to fuse and crystallize the carbon? To answer this, we must discover the nature of the tool we work with. What, then, is heat? Science tells us it is *matter in motion*. This definition advances us one step. The application of heat, therefore, to an amorphous mass, sets its atoms in motion, and rearranges them. Thus, synthetic chemistry built up the rubies and sapphires, if it failed to produce the diamond. Other means, therefore, must be employed to produce the rearrangement of the carbon atoms. Light was of no service, since carbon absorbed it greedily. Electricity, therefore, must solve the problem, or all our available means will fail us. Electricity is largely present with both heat and light in all meteoric disturbances. Electricity is present in the planetary bodies, in space, and in our earth. Diamonds, we know, are found on our globe, and have come to us from space, as meteorites, yet we fail to see the reasoning which declares diamonds to be simply meteoric products. Can electrical science help us in any way? While Swan, of Birkenhead, England, was experimenting with the electric light, he used as carbons filaments of thread, thoroughly carbonized. These

were so fragile that he enclosed each carbon in a hermetically sealed glass globe, first having produced a vacuum within. Success attended his efforts. The accidental breaking of one of his lamps, which had been in constant use for some months, revealed to him that the carbon, previously so fragile, was now possessed of a tenacity surpassing a metallic wire of the same thickness, which tenacity he found to increase in other carbons in a ratio with the time under the electric current and the volts employed. Here, then, must be the solution of our difficulty. Given a pure carbon enclosed in a vacuum and subjected to a sufficiently powerful electric current, it is demonstrated that (1) a rearrangement of its particles has taken place; (2) that greater cohesion of these particles has been developed. Hence, we reason, this cohesion, if further increased, will so modify the carbon structure as to render it ultimately impervious to light, and from a black fragile substance it would come to reflect all the rays of light and assume a crystalline form.

Now, not to be too hasty, let us see if the above conditions are given in meteorites, for all will allow they are to be found in our earth structure. The discovery of diamonds in meteorites has hitherto been in closed cavities, which the superheated mass warrants us in supposing must be vacuous, and we already have noted the presence of powerful electricity in conjunction with all meteoric displays.

One word, before we close this paper, to warn against another assumption in connection with meteorites. Professor Foote argues, from the presence of carbon in meteorites, that vegetable life must exist in other planets. The writer would remind him that as carbon is an elementary substance, and vegetables are carbon in composition, the presence of vegetable life argues for the existence of carbon, but the presence of carbon does not argue the existence of vegetation.

HOW LONG CAN THE EARTH SUSTAIN LIFE?

ROBERT S. BALL.

Fortnightly Review, London, April.

IT seems to be worth while to collect together what may be said on the subject of the duration of life on the globe, viewed as a problem in physics; and this is the subject I propose to discuss in the present article.

Let it be understood that I am not intending to discuss, at present, the question in its biological aspect, at least, not more than by this allusion to the conceivability that there can be biological reasons for anticipating a termination to man's existence.

Returning, then, to the question as a problem in physics: The coal hoarded in the earth is the basis of our existing civilization, and this coal is being exhausted with reckless extravagance. The coal of England may last a century or two, the coal in other parts of the earth may supply our cellars for a few centuries more, but the supply is limited, and there is no existing agency to replace it.

Of course, no one will contend that the exhaustion of coal means the end of the human race: man lived here for tens of thousands of years before he learned to use coal. We must also remember, as Prof. Crookes so forcibly pointed out, that there are vast stores of energy available elsewhere. The radiation from the sun, if it could be suitably garnered up, and employed both directly as heat, and indirectly as a source of power, would be quite capable of supplying all conceivable wants of humanity for ages.

It is also to be noted that we live on the outside of a globe, the inside of which is filled with substances that appear to have a temperature not less than that of molten iron. If the crust could be pierced sufficiently far, vast indeed is the heat that might be available.

It is a noteworthy fact that the possibility or the continued existence of the human race depends fundamentally upon the

* THE LITERARY DIGEST. Vol. IV., No. 23, p. 631.

question of heat. If heat, or what is equivalent to heat, do not last, man cannot last either. There is no shirking this plain truism. It is therefore necessary to review carefully the possible sources of heat and see how far they can be relied on to provide a continuous supply.

Of course it is obvious that the available heat generally comes from the sun. It may be used directly, or it may be, and often is, used indirectly, for nothing can be more certain than that it is sun heat, in a modified form which radiates from a coal fire in the drawing-room. The growing plant draws its carbon from the atmosphere, and the heat required to effect the decomposition of the carbonic acid is derived from sunbeams. When the carbon of the plant comes to be burned, it reunites with the oxygen of the air, and, in the act of doing so, evolves an amount of heat precisely equivalent to that which was obtained from the sunbeams. Apart from our wood and coal, there are many other materials capable of oxidation, and so of giving off heat in the process, and there is the interior heat of the incandescent globe, but from all these sources, only a definite number of units of heat are contained in the earth at this moment, and, as they are gradually diminishing, there is no supply of heat that can be relied on permanently. The same, too, is true of the heat which might be derived from the energy which the earth possesses by virtue of its rapid rotation, but the heat from this source also is limited.

The welfare of the human race is necessarily connected with the continuance of the sun's beneficent action. The few other direct or indirect sources of heat which might conceivably be relied upon are, in the very nature of things, devoid of the necessary permanence. It becomes, therefore, of the utmost interest to inquire whether the sun's heat can be relied on indefinitely. If the sun ever cease to shine, organic life on earth will be no longer possible.

And we may say once for all that the sun contains just a certain number of units of heat, actual or potential, and that he is at the present moment shedding that heat around with the most appalling extravagance. Prof. Langley has calculated that although the coal fields of Pennsylvania are capable of supplying the United States for a thousand years, all the heat which the coal is capable of developing would not be equal to that which the sun pours forth in the thousandth part of a second. This energy, so copiously dispensed, is lost to our solar system. There is no form in which it is or can be returned.

It was long a mystery how the sun was able to retain its heat so as to continually supply its prodigious rate of expenditure. If it were a mere incandescent solid body dispensing its heat by radiation, the radiation of energy would profoundly affect the supply of sunbeams in the course of a couple of thousand years. It is to Helmholtz that we are indebted for a true solution of the long-vexed problem. He showed that the sun is gaseous; and a gaseous globe, when it parts with its heat, observes laws of a different type from those which a cooling solid follows. As the heat disappears by radiation, gaseous bodies contract much more than a solid body would do for the same loss of heat. The gaseous body does not necessarily lose temperature, although it is losing heat. Indeed the contracted globe may exhibit a temperature even hotter than before the loss of heat took place.

But there is a boundary to the prospect of the continuance of the sun's radiation. As the loss of heat continues, the gases will first become liquid, then solid. In this latter state, radiation of heat will involve loss of temperature.

There is thus a distinct limit to man's existence on earth. Prof. Langley calculates that the original volume of the sun's heat would have sufficed to maintain its present rate of radiation for 18,000,000 years. Of this amount four-fifths are already exhausted. At all events it seems that, radiating heat at its present rate, the sun may hold out for 4,000,000 or 5,000,000 years more, but not for 10,000,000.

EMBRYONIC CAUSES OF VARIATION IN VERTEBRATES.

Science, New York, April.

THE fundamental question in anthropology is that of the causes which have led to the differences in races of men. Hitherto most writers have been content with surface generalization, about environment and heredity. The disciples of Spencer have rung the changes on these with little positive profit. We have no knowledge of what heredity really is, and "environment" has been credited with more than its share of causality.

A real step in advance has been taken by Dr. Dareste in his work on "Teratogeny" or the artificial production of monsters. He shows conclusively that monsters or monstrosities are not the result of pathological changes in the embryo, as has been hitherto supposed, but are modifications of the processes of organic evolution, precisely analogous to those which bring about the differences which distinguish individuals and races of mankind. This can be proved experimentally in oviparous animals, the domestic fowl, for instance. By developing the chick in an artificial incubator and subjecting the egg to unusual conditions, such as shaking it from time to time, varnishing it, exposing it to rapid changes of temperature, etc., we can produce monstrosities in all points analogous to those in man.

The changes take place in the earliest stages of embryonic life and are in two directions: 1, arrest of development; 2, union of homologous parts. The former assures the permanence of an embryonic condition, the latter produces the phenomenon of double monsters. By tracing the conditions which yield these exaggerations, we may distinctly perceive the causes of many of the physical peculiarities of man.

THE PROPER DIET FOR BUSINESS MEN.

GRÆME M. HAMMOND, M.D.

Food, New York, April (Vol. i., No. 1).

TWO factors are essential for the proper nourishment of the brain: the requisite quantity and quality of food, and a healthy condition of the digestive organs.

There is a very intimate relation between brain and stomach. They must work harmoniously together if the best results are to be obtained. Brain exhaustion and continuous depressing emotions, worry and anxiety, cause derangements of digestion by retarding the secretion of fluids upon which digestion depends. On the other hand, food in insufficient or in excessive quantities, and indigestible food, affects the brain by causing sluggishness of thought and diminution of mental vigor. Brain and stomach cannot perform their functions to best advantage simultaneously. During the process of digestion the stomach requires more blood than at other times, and a part of this extra supply is drawn from the brain. If the brain be forced to work during the period of active digestion, the stomach will be deprived of a certain proportion of the blood required. Mental activity necessitates an increased flow of blood to the brain, and as thought is to a certain extent controlled by the will, while digestion is not, it follows that when thought and digestion are carried on together, the brain will always take the blood needed by the stomach. If this be habitual, it soon leads to pronounced dyspepsia, and chronic dyspepsia in its turn, by irritation of the nervous system, incapacitates even an abnormally vigorous brain.

In the light of these facts it is important for business men to understand the relations between brain work and digestion, so that they may obtain the best work from both brain and stomach. It is impossible to prescribe a diet suitable to every individual, but certain rules can be formulated which will apply to the average man.

A breakfast consisting of a moderate quantity of oatmeal or

some other cereal, a couple of eggs cooked in any desired way, or, in place of the eggs, a chop or a piece of beef, or almost any other meat except veal, pork, and corned beef; potatoes, bread and butter, and one cup of coffee, together with some form of fruit, if desired, will be amply sufficient to meet all the requirements of nature, and to satisfy all needed nutrition even in those who habitually perform severe and prolonged mental or physical work. Hot biscuit and hot cakes may be indulged in sparingly. Generally speaking, a light breakfast will be better borne by the stomach than large quantities of food.

Breakfast should be finished an hour and a half before active mental work begins. Reading the papers and a moderate walk, leisurely conducted, are rather calculated to assist than to retard digestion. Violent exercise, immediately following a meal, should be avoided.

The mid-day meal is, to the business man, the most important of the day. Imprudence at this time, when the mind is most actively engaged, is often the cause of severe dyspepsia. The man who goes from his lunch to any work demanding concentration of thought and clearness of intellect should make the selection of his luncheon a study, and should neither deprive himself of food which his system requires, nor indulge in a diet which, while it pleases the palate, cannot fail either to result in mental hebetude while the process of digestion is progressing, or if the brain is made to work, the sowing of the seeds of dyspepsia. Such food as plain soups, cold chicken, milk, cresses, lettuce, rice, rice pudding, sandwiches of beef or lamb, bread and butter, and plain cake will be amply sufficient to preserve nutrition, and yet so readily assimilated that brain work does not materially interfere with their digestion. Alcohol in any form should not be taken, and pastry and ice-cream should be especially avoided. Fifteen minutes should be spent in light reading or conversation before severe mental labor is begun. A light cigar immediately after lunch aids digestion.

It is in the evening, when work is done, that the substantial meal of the day should be taken. Restrictions in regard to articles of diet at this time are not, as a rule, necessary; though, of course, the stomach should not be overloaded. The diet, however, should be generous and the surroundings enjoyable.

CURIOSLY MARKED STONES.—The famous Oberammergau stone, which has a human face full of sorrow, pictured by the hand of nature on its surface, has been characterized as one of the most curious freaks of nature that has been found. Pliny, about the beginning of the Christian era, mentioned an agate, the lines and markings of which formed a perfect picture of Apollo and the muses.

Majolus, another writer of high standing, saw an agate in the collection of a jeweler in Venice that showed a perfect picture of a shepherd with crook in hand and a cloak thrown over his shoulders. The owner of this stone prizes it highly, and has refused large sums of money for it. In the Church of St. John, Pisa, Italy, there is a stone marked with red, blue, and yellow, the lines representing an old man with heavy beard with a bell in his hand, seated beside a small stream. To the faithful it is known as the St. Anthony stone, because it is a fair likeness of that saint, even in the minor details of tunic and bell. The "one-legged John," another stone picture, is in the Mosque of Santa Sofia, in Constantinople. The picture is on a marble slab, and was found by quarrymen in Italy. It is perfect in every detail, except that the saint has but one leg and foot. A piece of ballast stone picked up by the Spanish Consul in Boston, Mass., showed two perfect human heads and faces, the hair and features being distinct, the natural portraits being much darker than the surrounding stone.—*Minerals, New York, April.*

THE THROWING-STICK IN CALIFORNIA.

O. T. MASON.

American Anthropologist, Washington, D. C., January.

THE British Museum has lately acquired a collection made by Mr. George Goodman Hewitt, who acted as a surgeon's mate on board of the "Discovery" during Vancouver's voyage in search of the Northwest Passage, from December 1790 to 1795. Mr. C. H. Read, of the British Museum, lately read a paper before the Anthropological Institute on these specimens, and has been able to add materially to our knowledge of the throwing-stick. The most interesting novelty among the objects described is a throwing-stick from the Santa Barbara Islands on the Californian coast, the length being given as 5½ inches. Now if the shaft of this specimen could be elongated to 20 inches, and the projection between the finger holes extended to about 4 inches, the specimen would be absolutely identical with one lately sent to the National Museum by Capt. John G. Bourke, U. S. A., from Lake Patzcuaro, Mexico, and used at present for hurling a trident spear among a flock of waterfowl. Putting together the papers of Mason, Uhle, Bahnson, Seler, Zelia Nuttall, and Mr. Read, we are now able to trace this curious apparatus, all the way from Greenland, round the Arctic regions to Sitka, in California, thence to Patzcuaro, in Mexico, and note its reappearance in South America. The Indians of Washington State attach to the butt end of a long retrieving spear a piece of wood to aid in throwing, which answers quite nearly in shape to the Santa Barbara specimen, only the wood is cut away behind the finger holes. If this is a fading relic of the throwing-stick, there will be another connecting link in the series. The Santa Barbara specimen was evidently adapted to a very short spear,

RELIGIOUS.

GOSPEL WORK IN ISRAEL.

DR. GUSTAF DALMAN.

Nathanael, Berlin, Vol. vii., No. 4.

THE Christian Church, in the possession of the spiritual inheritance of the Chosen People, must regard it as one of her leading duties to do gospel work among the lost sheep of the house of Israel. And yet in this, the greatest missionary century since the Apostolic era, the evangelization of this historic people of God must occupy a Cinderella rôle among the vast missionary activities of our day and generation. Only in the circle of zealous friends of Israel are there warm hearts for their spiritual progress. The difficulties in the way are many, and are found partly on the side of the Jews and partly on the side of the Christians. The former meet the Christian gospel worker with suspicion. The idea of the superiority of Judaism over Christianity in having preserved the purer monotheism of the Old Testament, causes him to see in the missionary the advocate of an inferior religion. On the other hand, the anti-Semitism, rampant in Central and Eastern Europe, shows a spirit of hostility on the part of many Christian people to the Jews, which, whether justifiable or not even to some extent, nevertheless blinds the conscience to the needs of Israel's spiritual welfare.

Even among those who are zealous in this propaganda there is a divergency as to methods and manners, much of which is owing to a difference in views as to Israel's future, according to the New Testament. Those who see in the words of the Apostles a promise that Israel shall return to the home of their fathers, and then and there accept the Messiah whom their fathers rejected, look at the object of gospel activity, as far as Israel is concerned, in quite a different light from those who interpret the New Testament promises in another way.

Then, again, it is a question whether the Jews found scattered throughout the predominantly Christian communities of

Western Europe and America should not be the objects of special mission work, but should be left to the churches there organized; so that the compact masses of Judaism in the East should be made the centres of this work. The latter is a new departure inaugurated by the Leipzig Society, of which the late lamented Delitzsch was for a generation the leading spirit. The conversion of Israel as a nation, and not as individuals, is the ideal and object. It is in the East that the Jews have retained the characteristics of a nation. There the language spoken is chiefly a Jewish jargon, while the literary language is the classical Hebrew. This explains why, of Delitzsch's Hebrew translation of the New Testament, some seventy thousand copies have been disposed of among the Jews of the East. It is eagerly read there, and many anxiously study the relation of the Old and the New Testament. The exposition of the New Testament has been recognized as the proper method for gospel work in Israel. If it can be made clear that the Jesus of Nazareth has fulfilled the promises made by the prophets of old, then, too, the way is prepared for the acceptance of Christianity by the thoughtful Jew. But the Christian missionary has more to do. The present standpoint of the Jews is the result of historic forces that have been operative for two centuries, and which find their best expression in the Talmuds and other post-Biblical literature of the Jews. In these the evangelist must be at home in order to refute Jewish misinterpretation of Scripture. The demands made on the Gospel worker are thus far greater than those made on the heathen missionary, and justify the establishment of special seminaries for the education of men for this special task, such as the one established by Delitzsch in Leipzig.

The success which has attended this work has been greater than is generally supposed. Carefully collected statistics go to show that since the beginning of the present century 130,000 Jewish converts have been baptized. Mission societies in all Christian lands are active in the work, especially the societies of England. The London Society for 1878 reported no fewer than 3,574 Jewish converts, and a single missionary in Germany reported 32 in one year. Many Jewish converts have become prominent in State and Church. In Germany, we need mention only the names of Neander and Philippi; in Norway the name of Caspari; in Denmark, of Kalkar; in England, the names of Edersheim, Saphir, Pick, and Hershell. In Israel, too, the word of the Lord does not return void.

THE ESSENTIALS OF BUDDHIST DOCTRINE AND ETHICS.

PROFESSOR MAURICE BLOOMFIELD.

International Journal of Ethics, Philadelphia, April.

THE difference between early Brahmanic and Buddhist religion is chiefly this, that the Brahmins kept their theosophic knowledge to themselves without making propaganda for it. To the people, the Brahman philosophers gave nothing but a polytheistic worship which kept changing the attractive early beliefs into an idolatry which grew more and more grotesque at every stage of its development. Buddha brought the philosophic beliefs of his time down to the people with modifications comparatively slight, and the chief interest which attaches to this fundamentally theosophic system in the hands of the great teacher is this, that it opened the door for the gentle ethical system which has rendered Buddhism a great world-religion and has always elicited the profoundest interest of Western minds. The conformation of its ethical system is doubtless due, in a large measure to the personal character of the founder of the system. The legend of Buddha sets clearly before our eyes a truly admirable figure; a man of quiet majesty, of humor without acerbity, full of tenderness for all living things, of perfect balance and moral freedom, exempt from every prejudice.

It does not matter much whether the picture is in a measure legendary or not; it stood at any rate very early before the members of the Church, and affected them as only a living person could. Buddha, too, is loved for a great sacrifice: it was to save others that he was born as Guatama Sakyamuni "the Prince Saddhartha" having disdained to enter nirvana. He chose to develop up to Buddhahood at the cost of countless preliminary existences, with their ceaseless round of sufferings. This is called the act of "great renunciation." The ideal of the Brahman is very similar to that of the Buddhist, but it is entirely for himself: he aspires to save himself. The great names of Brahman teachers are those of faded traditional personages who had, so to speak, invented a new device, or exhibited an unusual amount of cleverness in accomplishing this end. Buddha made over the Hindu system of salvation, along with the finest flower of Hindu ethical feeling, to every person, high or low, gifted or ignorant, without stint and without exception. By the neglect of Brahmanical worship, Brahmanical sacrifice and dogma, Brahmanical restrictions of caste, the ethical side of Indian thought found an opportunity to conquer for itself a place of high importance, from which it had been previously shut out.

Buddhist ethics is joined directly to the doctrine of suffering, as we may call it. This is the very corner-stone of the edifice. It is designated with schematic regularity as the four-fold doctrine of suffering, being presented again and again in four statements which form a close sequence.

1. The truth of suffering: Birth is suffering, age is suffering, disease is suffering, union with what is not loved is suffering, separation from what is loved is suffering.

2. The origin of suffering: The thirst after existence which leads from birth to birth, and to the desire for lust and power.

3. Suspension of suffering: Giving up the thirst for existence by cutting off all desires.

4. The way to the suspension of suffering: By the eight-fold noble path—Right belief, right resolution, right speech, right deeds, right life, right ideals, right thoughts, right memory, right meditation.

The last of these clauses is the foundation of Buddhist ethics. Evidently ethical law here is not founded upon the dictates of a higher power, nor is there anywhere the suggestion of a law of universal harmony, or necessity, by which the individual is led forcibly to follow a line of conduct which suits the universe. The difference between good and evil conduct, roughly stated, is the effect upon the individual himself. Good conduct in a small way produces relative happiness in life, and advance of station in the round of existence; in a large way it becomes the motive-power towards the highest aim, the resolution into the all, the nirvāna. This doctrine of suffering concentrates all serious attention upon the Ego, and for the Buddhist this metaphysical term steps out from the frame of an abstract system, and assumes a reality so strong, that everything without fades at times into utter insignificance. To find the Ego is praised as the best end of all search; to be friends with the Ego is the truest and highest friendship. The Ego spurs to good; through the Ego one knows one's self, and the Ego watches and protects. The Ego is the ultimate refuge, therefore it must be held in check, as the dealer holds a noble steed. One's own Ego must, first of all, be securely founded on good. After that others may be instructed.

This may, perhaps, be regarded as the most characteristic point in Buddhist ethics. It is a spiritual egoism, whose existence and development are hostile to, and exclude practical selfishness by its very existence. Forgiveness, and the love of enemies, is exalted, but the impulse is less from the heart than from the head; it is from that knowledge which kills desire, and leads to nirvana.

THE WORSHIP OF THE ROMAN EMPERORS.

A. MARIGNAN.

Le Moyen Age, Paris, January.

WHAT was the origin of the worship of the Roman emperors? Was it a simple product of the Græco-Roman religious worship, and can the successive steps which made such a religious innovation necessary be pointed out? Was it, on the contrary, a foreign importation, received by a population which had reached a point in civilization that allowed such a worship to be accepted? Or was it the child of the mental anarchy of the Græco-Roman world, at a period when the ideas of the East had penetrated the West, though in a limited degree? Finally, was this worship a spontaneous movement, or was it the official product of the political world? The solution of these questions is of no little importance for a proper understanding of the mental condition in regard to religion of the minds of the ancient world, at the time when Christ appeared on the earth.

Some attempts have been made to answer the questions we have put, but nothing has appeared so thorough and so every way excellent as a work* just published by the Abbé Beurlier, the most learned man in France in respect to Græco-Roman antiquity.

In the opinion of Doctor Beurlier, the worship of the emperors was essentially Oriental. Unknown in Greece until after the death of Philip, his son Alexander began to see its importance and the profit to be drawn from it by the masters of Asia. Influenced by Oriental ideas, he was the first who was willing to receive divine honors. After his death worship of him survived, and was maintained for centuries. His successors who ruled Egypt and Asia established firmly the worship of the kings. Such a worship had the Ptolemies and the Seleucidae. Syria rendered divine honors to its kings, and the Romans found there a regularly organized religious system of that kind with its temples and its priests. The inhabitants of these Oriental countries had been so long accustomed to offer homage to their sovereigns that the Roman proconsuls soon received divine honors. The Roman emperors recognized the profit to be gained by such customs, and established in the West a like institution.

If this explanation of Doctor Beurlier be historically true, it nevertheless appears to me insufficient. Such an institution could not have been established by the emperors, unless there had been a certain mental state of the Western population which accepted such new practices.

This emperor-worship, at first timid, was reserved solely for dead emperors, adoration of whom had been decreed by the Senate. Aurelian extended the worship to living emperors. As this cult advanced, Asia acquired a greater influence over the West. It was no longer the ideas of Greece which ruled the Occidentals, but those of the Semitic races, with their strange and suspected religions.

The emperors who had been deified had their feast-day which was the day of their birth, and their names had a place in the calendar like those of the gods. On this feast-day there were sacrifices, games, and gifts to the poor.

One thing which aided in starting and keeping up the worship of the emperors, was that to maintain it there were created dignified and lucrative offices, which the ambitious were anxious to fill. You can always count on human vanity, and all religions and sects have reaped a profit from it.

Thus the quite Oriental cult existed and prospered until the end of the second century. It was permitted by the state of civilization in the West. In a polytheistic world, where but a small number of lettered persons possessed scientific notions fetichism and anthropomorphic worship were the only things possible. The great mass of the people, trembling before phe-

nomena which they could not explain, tried to create incessantly powerful divinities to increase their own safety and preserve them from the evils these phenomena might cause. The Aryan race had created, almost spontaneously, a popular cult, the worship of heroes; after that came the worship of ancestors; by degrees there was reached an adoration of those who appeared all-powerful. These popular apotheoses, often born suddenly, without reflection, were replaced by another of an official nature and which required canonization. One step remained to be taken. In the fourth century they went further, and there appeared the worship of saints.

THE VICAR OF CHRIST.

WILLIAM HUMPHREY, S.J.

The Month, London, April.

AMONG the many titles of the Roman Pontiff, there is none which so sets forth that Pontiff's place in the Christian economy as does his title of *Vicar of Christ*.

The Roman Pontiff is rightly called the visible Head of the visible Church. He is the successor of Peter, the Prince of the Apostles. What then was the relation of Peter to Jesus Christ? To answer this question intelligibly we must first put to ourselves the question which Christ put to Peter—Whom do you say that I the son of Man am? If we can answer with Peter, Thou art the Christ the son of the living God, we can proceed at once to consider the action of Christ on Peter, which put Peter in Christ's place as his Vicar and Vicegerent.

When we express our faith in the Divine Mission of Christ we confess that He, the incarnate Son of God, was sent by God the Father, and anointed with the Holy Ghost to teach men, to sanctify and to offer sacrifice for men, and to rule and govern men with Divine authority. This ministry Christ foretold and promised to the end of the world, in the person of him whom He has made to be His Vicar upon earth.

The idea of a *Vicar* involves the closest relation between two persons—between the Vicar, and Him of whom he is the Vicar. The vicar has close relations with his master's subjects, but those relations are not so close as are his own relations to his master. Master and vicar stand apart as if they stood alone—and in this relation we find Jesus of Nazareth and Simon standing on the day when Jesus put the question, Whom do you say that I am?

Simon's answer, Thou art the Christ, the Son of the living God, was a profession made by him as an individual of his own faith. He did not reply as spokesman for the other disciples, but for himself alone.

This is clear from the words of Jesus: "Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven."

Jesus said to Simon in effect, As my father hath manifested My personal Divinity and Divine mission to thee, and as thou hast believed in it, and hast professed it, so do I now make known to thee, and declare thine own individual destiny and dignity. And so He continues: "And I say to thee that thou art Peter." That which Jesus had already foretold and promised, He now fulfills. In the desert of Jordan, He said: Thou shalt be called Peter. In the confines of Cæsarea Philippi He said, "Thou art Peter."

He now was that which his new name signifies—the Rock. When the incarnate God said to Simon, Thou art Peter, it was equivalent to saying, Thou art the Rock, and so saying He made him to be that Rock to which He refers when He continues, "And upon this Rock I will build my Church."

Two things have now been declared by Jesus: First, that Simon has been made by Him the Rock; and, secondly, that He intends to build upon that Rock a Church which shall be His. It is manifest, therefore, that the relation of Peter to the future Church of Christ is the same as is the relation of the foundation to the house which is built upon it. Peter is the

* Le culte impérial, son histoire et son organisation depuis Auguste jusqu'à Justinien. Paris: Thorin. 1891.

rock on which, as on its foundation, the Church is laid and rests.

It follows that Peter must have his place in the Christian economy as the Rock on which the Church rests, as long as the Church itself endures. It follows, also, that any building which does not rest as on its foundation on the living Rock of Peter, is not, and cannot be, a part of the one Church of Christ. *Ubi Petrus ibi ecclesia*—Where Peter is, there is the Church.

That Church was to endure forever. Jesus said, "And the gates of Hell shall not prevail against it."

But was not Christ Himself, the living Rock on which His Church is built? Undoubtedly He was, and is, and it is just for that reason that Peter, as made by Him to be the Rock, is manifestly His Vicar, in all that concerns His own Primacy and Headship. That there should be no mistake as to His meaning, He speaks of His Church as a Kingdom and says to Peter individually, "I will give to thee the keys of the kingdom of Heaven." The possession of the keys signifies royal power and supremacy of jurisdiction.

This He was to do, not by abdicating, or divesting Himself of His royalty, but by associating Peter with Him.

The power to forgive sins was conferred on all the Apostles; but the power to bind and loose—"Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven," etc., was a special power allotted to Peter. Now in the moral order, binding and loosing signify imposing or releasing from moral obligation.

The endurance to the end of time, of the Church of Christ upon earth, is guaranteed by the words of Christ. The permanence in that society of a man who is Christ's Vicar upon earth is equally guaranteed. Without a Vicar of Christ upon the earth, there cannot exist upon the earth that Church of Christ in which He established one man as His Vicar. The perpetuation and the presence of the Primacy is the element of primary importance in the Church.

He who is lawfully elected to the Roman Bishopric receives the power of Primacy immediately from God, he does not receive it from the Church, nor from his electors to the Bishopric. The mode of designation is prescribed by ecclesiastical law, but the Bishop-elect is by Divine law, Vicar of Christ from whom immediately he receives the Primacy.

The Vicar cannot diminish his own power; he is only Christ's Vicar and it is not in his power to lessen that which Christ has Himself established.

MISCELLANEOUS.

THE POPULATION OF GREAT BRITAIN.

DANIEL BELLET.

Journal de la Société Statistique de Paris, March.

BY a happy chance which will enable us to make useful and interesting comparisons, several countries chose the year 1891, or some of them the year 1890, for taking a census of their population. It is unnecessary to recall that in France the census was taken in 1891. In Great Britain it was taken on the 5th of April, 1891.

While the results of the British census are yet far from being entirely tabulated, the Commissioners of the census have already presented to Parliament a "Preliminary Report," which can be studied with profit.

Recalling that in 1821 the population of the United Kingdom was but 20,893,584 persons, and that censuses have been regularly taken every ten years on the other side of the Channel, we find that for the year 1831 the figures of the population were 24,028,548, which show an increase of 15 per cent. during the ten years. From 1831 to 1841, the proportion decreased a

little, but was yet very satisfactory, since the number of inhabitants was in the latter year 26,730,929, declaring an increase of 11.2 per cent. Since 1841, emigration has made serious inroads on the population of Ireland, for the number of its inhabitants fell, between 1841 and 1851, from 8,196,597 to 6,574,278 persons—that is, there was a decrease of 19.8 per cent. Between 1851 and 1861, the population decreased to 5,798,967, or a diminution of 11.8 per cent. It is no cause for astonishment that this enormous Irish emigration, the cause of which everyone knows, has caused a diminution of the relative increase of the population of the United Kingdom during the periods just mentioned. Thus it is that in 1851 Great Britain had but 27,390,629 inhabitants, an increase of 2.5 per cent. only on the figures of 1841, and 28,927,485 in 1861, an increase of 5.6 per cent.

Since then, it is too well known, that Ireland has not returned to a prosperous condition, either economic or political. If, however, emigration has not stopped, it has considerably diminished, and the proportion of this diminution fell in 1871 to 6.7 per cent., and in 1881 to 4.4 per cent. Besides, the English and Scotch races, thanks to their prolific qualities, succeeded in filling the voids made in the population of the kingdom by the Irish race. In 1871, Great Britain had 31,484,661 subjects on its European soil, at least in its two great islands and their annexes. That was an increase of 8.8 per cent. in ten years. The increase reached 10.8 per cent. from 1871 to 1881, raising the population to 34,884,848.

This review of the past was necessary for a full appreciation of the results obtained by the census of 1891.

The United Kingdom had, at the date of last year's census, 37,740,283 inhabitants, which is an increase of 8.2 per cent. since 1881. For the ten years, it shows an increase of 2,855,435 inhabitants, or 781 persons every day. These are edifying figures, especially when they are compared with analogous figures in France. We should remark, however, that the percentage of increase for the last ten years is much less than for the period between 1871 and 1881, and even materially less than for the period 1861-71. This relative decrease is not due solely to the emigration from Ireland, as is evident from an examination of the separate census returns for England, Wales, and Scotland.

England proper, in 1801, contained but 8,200,000 inhabitants, very nearly. Her progress has been rapid. In 1821, the figures were 11,281,883, then 13,090,523 in 1831, which represents for the period 1821-1831, the enormous increase of 16 per cent. This considerable percentage was soon reduced, since it fell to 14.6 per cent. in 1841. The percentage of increase in 1851 was but 12.8 per cent., in 1861, 12 per cent. Then the percentage increased, rising to 13.4 in 1871, and 14.5 in 1881. In 1891, England, properly so-called, contained 27,482,104 souls, an increase of 11.7 per cent. only since 1881.

A like diminution of percentage is shown in Wales. In 1821, it numbered 718,353 inhabitants. By 1831 the percentage of increase had become 12.2, by 1841, 13.2 per cent. By 1851 the percentage had fallen to 10.3, by 1861 to 10.5 per cent., and by 1871 to 9.5 per cent. There was a sensible increase by 1881 when the rate had risen to 11.8 per cent. In 1891 the increase was shown to be 11.6 per cent. which, though not discouraging, is much less than in the early part of the century, and less than from 1871 to 1881. Wales, according to the census of 1891, contains 1,360,513 souls.

Turning then to Scotland, we find that her population in 1821 was 2,091,521. In the following decade the number of her inhabitants increased 13 per cent. The percentage of increase was less in the three succeeding decades, falling respectively to 10.8, 10.2, and then to 6 per cent., so that in 1861 there were but 3,062,294 inhabitants in Scotland. The percentage of increase rose in 1871 to 9.7 per cent., in 1881 to 11.2 per cent. The census of 1891 gives Scotland a population of 4,033,103, an increase of 8 per cent. over 1881. This rate

of increase would be very satisfactory for France, but is a marked diminution in the rate of increase from 1871 to 1881.

As for unhappy Ireland, there has been nothing for her since 1841, but a constant diminution in the number of inhabitants. In 1821 the population of the Green Isle was 6,801,827. It rose by 1831 to 7,767,401, and by 1841 to 8,196,597 souls. Then there was a terrible fall. By 1851, there were but 6,574,278 people in Ireland, a diminution during ten years of 19.8 per cent. Thenceforward the figures grow smaller and smaller. By 1861 Ireland's population was reduced to 5,798,967, by 1871 to 5,412,377, by 1881 to 5,174,836 souls. According to the census of last year, there were but 4,706,162 people in Ireland, a diminution of more than 30 per cent. in the last seventy years. To complete this mournful record, it should be added, that, among Irish towns, there are but three—Dublin, Londonderry, and Belfast—of which the population has increased during the last decade, and that in the little town of Armagh, there has been during the decade a decrease of 17.5 per cent. in the number of inhabitants.

FIRST GALA TRIP ON THE JAFFA-JERUSALEM RAILROAD.

Evangelische Blätter aus dem Morgenlande, Jerusalem, Vol. i., No. 5.

ON a recent morning the writer, in company with a number of other invited guests, left Jerusalem to enjoy the first gala trip on the new Jaffa-Jerusalem Railroad. Our first object point was Ramleh, a large village some fifty kilometres from Jerusalem, to which place the road has been completed. This place was reached in a drive of four hours. Here the company was welcomed by the officials of the new road, Messrs. Bonafuss and Chiesar. The Governor of Palestine, Ibrahim Pasha, had promised to take part in the official opening with fourteen Effendis, but was prevented at the last hour. In this way the entire company consisted of Europeans, and did not have an official appearance as was the case when the first spike was driven in April, 1890, by Rashid Pasha. The majority of the visitors were Frenchmen; at their head the General Consul La Doax, the manager of the Paris company building the road. The leading German representative was the banker, Frutiger, of Jerusalem.

At two o'clock the train left Ramleh. The station is some eight minutes' walk from the village. The train was gaily decorated with flags and palm leaves, and the engine was named "Ramleh." The train consisted of three passenger coaches. A locomotive and train of cars on sacred ground in Palestine was certainly a unique phenomenon. It made a strange appearance under the blue sky of the Orient, amid the palm and olive trees, where otherwise the eye is accustomed only to long trains of camels and asses, or the plow of the Arab. A host of dark brown Arabs in all kinds of uniforms crowded around us to carry our baggage and receive an Ashera (five centimes) or Bakshish.

The shrill sound of the whistle was heard and the train moved down the Sharon plain. Not much was to be seen on the road. The fields were not yet ready for summer work. Now and then wadis were crossed, or a group of trees was passed, or a small Arabic village. Half way between Ramleh and Jaffa, at the 48-kilometre stone from the latter place, we crossed the first bridge, which is of iron and 24 metres in length. The entire road is 88 kilometres in length. After a trip of an hour in the direction of Jerusalem, we stopped for the celebration attending the opening. Then, after returning to Ramleh, the next stopping place was Lydd (the Lydda of Acts 9). This country assumed a friendlier appearance. The effect of the noise of the train on the people and the animals was remarkable. Camels and asses ran in all directions from fright. After running through beautiful orange and palm groves, at the beginning of evening the train entered the

station of Jaffa. Here the officials of the road together with the invited guests were handsomely entertained in the Hotel Jerusalem, in which entertainment the Turkish Government representatives all took part.

To some the idea of having a railroad in Palestine seems like a sacrilege, which disturbs the religious feelings of the Jerusalem pilgrims. However, it is certain that these will not be disturbed to any such degree by the railroad as they will be by the mismanagement of the Government and the incessant and endless quarrels of the Christian sects in the sacred city itself. In view of these facts it is hard to see why the visitor to Jerusalem should be denied comfort and safety in his journey.

"THINGS THAT ARE 'NEATH OUR FEET."

Manitoba, Winnipeg, March,

LORD SELKIRK was ridiculed, in 1812, when he said that these "Hyperborean Alluvials would some day maintain a population of thirty million souls," and his prediction is still far from being realized. Was the statement made at random, or was it a conclusion reached after a careful consideration of facts in Lord Selkirk's possession? Any thoughtful observer can see that Manitoba and the Northwest Territory undoubtedly possess the two great requisites for the success of any people who devote their attention to agricultural pursuits—a pure, clear atmosphere and soil of exhaustless fertility.

That the soil of this western land cannot be surpassed for richness, is shown by farms on which wheat has been grown for forty or fifty years in succession without manuring, and also by the high average yield per acre. Statistics show the average yield in Manitoba to be double that of the United States.

Many causes have contributed to make this land a land of great fertility. For centuries, each year has seen the earth bring forth an abundant vegetable growth which, in due season, has been either destroyed by prairie fires or left to decay upon the ground. For ages, wild animals have roamed the plains in herds, and wild fowls have swarmed upon the numerous lakes and lakelets which dot the plain. The accumulations of ashes and decayed vegetable and animal matter thus left have gradually resulted in the great depth of rich, black, loamy soil for which Manitoba is noted. No wonder, then, that with this prolonged process of natural fertilization, the land can be cropped for years without any artificial refreshing.

The upper black mould, which varies from one to over four feet in depth, rests on a subsoil of clay. During the cold winter season the frost sinks deep into the ground, and throughout the intense heat and droughts of summer the subsoil is kept moist by the slow melting of these deep frosts. The moisture thus generated penetrates to the roots of the grain and secures the crop, even though there may be no rain-fall for weeks before the harvest. Not only is the soil well adapted to agricultural pursuits, but needed sunshine is also to be found in this northern land when it is most required. An American writer remarks on this point: "Heat alone will not bring wheat to maturity, solar light is also needed, and the greater its amount the better the result; and from the 15th of June to the first of July, there are nearly two hours more daylight in Manitoba than in Ohio."

With such advantages, Manitoba cannot be checked. The tide of immigration is sure to surge in this direction sooner or later, although as yet,

"We only hear the tread of pioneers of nations yet to be,
The first low wash of waves where soon shall roll a human sea.

In "The Contributors' Club," in the May *Atlantic*, it is stated that: The old register of "the Hosmer stand," near the scowferry crossing of the Genesee, at what is now Avon Springs, N. Y., contained autographs that would be priceless to collectors of to-day. There were not only those of the three exiled princes of the House of Bourbon, but those of Joseph Bonaparte, ex-King of Spain, Kosciuszko, the Duke of Rochefoucauld-Liancourt, Count Niemcewicz, Marshal Grouchy, Talleyrand; to say nothing of Joseph Brant (Red Jacket), John Jacob Astor (a foot traveler and Indian trader with a pack of furs on his back), and heroes of the Revolution by the score.

Books.

WHAT IS REALITY? An Inquiry as to the Reasonableness of Natural Religion, and the Naturalness of Revealed Religion. By Francis Howe Johnson. 12mo. pp. 510. Boston and New York: Houghton, Mifflin, & Co. 1891.

[The object of this book is to show that the premises of religion are as real as any part of man's knowledge; and that the methods by which its vital truths are deduced from these premises are no less legitimate than those employed by science. In this way, the author controverts the positions often taken, that faith begins where science leaves off; that science deals with facts that can be proved, while religion is the outcome of conceptions that have no verifiable attachments in reality. Though the volume requires to be read with somewhat close attention, the points made by Mr. Johnson are put clearly enough. His arguments cover so wide a field, and in places are so complicated, that no summary of them can be given here. We extract his comments on the Scriptural narrative of what theologians call the Fall of Man, in which he claims that the principles of evolution offer a revised interpretation of the story of the Garden of Eden.]

THE certain information conveyed in the narrative of the Garden of Eden, may, it seems to me, be fairly summarized as follows: There was a time when man was morally innocent. But he did not remain in this condition. He lost his innocence, and became a guilty sinner. This came about through the dawning of a moral sense in man, a temptation, an act of disobedience, and a great moral illumination. Now, in the expansion of the narrative of the Fall, theology has emphasized two of these factors, but has failed to let the others have much influence upon its deductions. If it had given the same prominence to the fact of moral illumination that it allowed to temptation and disobedience, we should not have had the not-yet-moral man presented to us as a developed positively moral being, having a full knowledge of the law and yielding a perfect obedience to it.

Evolution calls attention to this neglected factor. It even makes it the prominent one. It represents it as the new, hitherto unsolved, principle, which, entering in, changed the character of other principles that had long been active in the world. Before this moral enlightenment temptation was only desire; disobedience was simple inadvertence. In its absence man could not have become a sinner by any number of acts transgressing the moral law as we know it. Animals constantly perform actions which would render them sinners, if they occupied the moral position to which man has been advanced. From being innocent they would, if thus advanced, without any change in their actions, become thieves and murderers; they would be cruel, intemperate, incestuous, base, sordid. On the other hand, however, it was equally impossible for man to be a *holy* or *righteous* being without the incoming of this new element of moral consciousness which the Scripture narrative of the Fall describes.

In giving prominence to this fundamental condition of sin and righteousness, therefore, evolution brings distinctly before us the important fact that what we have been in the habit of emphasizing as the *Fall*, was a result of the *rise* of man; and that the *rise* is by far the more important aspect of the great crisis. It was the entrance of that true light that lighteth every man that cometh into the world. It was the birth of conscience. It was man's first intimation of contact with God. It rendered possible the new creature in Christ, the partaking of the tree of eternal life, when the fullness of time should come.

The lighting up of this side of the story makes it, I grant, a different thing; but it does not render it less difficult to harmonize with our belief in a loving and all-wise Being, the same yesterday and to-day and forever, who has foreseen the end from the beginning, and whose plans realize themselves without failure. It relieves us of the conception of a God whose purposes were thwarted by the wilfulness of his creatures. It makes the *Fall*, *sin*, an incident in the elevation of the creature to a higher grade of existence.

It may, indeed, be objected that the knowledge of good and the rise of man in the scale of being are not the aspects of the Fall which the narrative itself or the history of this period emphasizes. We are, however, at the beginning of a great process, which is to be traced from its inception to the advent of its final stage. And, naturally enough, the narrative, while embodying all the vital elements of the situation, gives prominence to those which first in the order of development became active. The immediate result of moral enlightenment was the realization of moral evil. And the knowledge of good, though it came at the same time, is in the story related to evil, as a back-

ground of light is related to a foreground in which darker figures represent action.

From our position of Christian enlightenment we know as a certainty that which was only vaguely hinted at in the earlier record, namely, that the human race will triumph over evil, and realize the possibilities opened before it in the knowledge of good. Just as a man, in reviewing the events of a successful life, will often fasten upon moments which, at the time, seemed pregnant with evil, as the crisis which forced him into the working out of a higher destiny, so the true significance of the Fall is flashed upon us by the light of our later experience; and we find the fullest justification for the position that in its highest and most enduring aspects it was the rise of man.

ETHICAL TEACHINGS IN OLD ENGLISH LITERATURE.

By Theodore W. Hunt, Ph.D., Litt.D. Cloth, 12mo, pp. 384. New York: Funk & Wagnalls Co. 1892.

[In this volume, the author has broken entirely new ground, or rather he has gone over old ground for a new purpose. The field covered is the pre-Elizabethan period of English literature; and this he has broadened to include the literature of the Gael before the Anglo-Saxon settlement of Albion. The special purpose of the work is to analyze this literature for its ethical content; but incidentally, if not of set purpose, it traces the influence of early Celtic Christianity upon the development of English thought. The work is divided into two main periods, viz., Cædmon to Chaucer (A. D. 650-1350), Chaucer to Ascham (A. D. 1350-1550). These are prefaced with a connected study of the Ethical Element in English Literature from the earliest period to the present. The following abstract will suffice to indicate the author's position and his treatment of the subject.]

IN these stirring days of modern thought we are far too apt to forget that, centuries before the time of Elizabeth, there flourished upon English soil, a noble literary people, and that, in point of time, the three centuries from Spenser to Tennyson, are more than trebled by the ten centuries from Cædmon to Spenser. Even long before the "Canterbury Tales" were written, the first Heroic in the English tongue was given to the world in the pages of Beowulf, and Charlemagne himself, King of the Franks, sat as a teachable child at the feet of the English Alcuin; while Bede and Alfred, and a host of worthy spirits, on to the days of Wiclif, had laid in England an enduring basis for the literary future of the people.

It is the object here to show that at the foundation of this early literature, there is ever visible the presence of the Christian element, and to deduce from this fact some valuable lessons as to the ethical character of our later authorship.

"The story of our literature," says Morley, "begins with the Gael." It begins here, we may add, as a moral story. It will thus be essential to a just discussion of this subject, to go back for a moment, to this Celtic Age as an Age of Moral Preparation.

We have from the early Fathers most abundant testimony as to the introduction of Christianity upon British shores. Tertullian, writing in 208 A.D., says: "Those places of Britain inaccessible to Roman Arms are now subdued to Christ."

"It is to be remembered," says Earle, "that when our Saxon ancestors were Pagans and barbarians, Christian life had taken so deep a hold of Ireland that she sent forth missions to convert her neighbors." It is most interesting, moreover, for us to note that the Romish faith and polity were not received without questionings. It certainly is evident, from all authentic history on this subject, that the relation of the Anglo-Saxon Church to the Papal power was quite different from that of others; and this characteristic, we are bound to remark, was largely an inheritance from the Celts, ever preferring as they did the simpler forms of the Eastern Church to the more complex and carnal rites of the Western. Just at this point begins that providential overruling of this Romish work in Britain, whose last and best result appears in the Protestant Reformation of the sixteenth century. Britain was now full of native Celtic teachers, taught, indeed, of Rome, yet diverging enough from their preceptress to indicate the presence of a more evangelical spirit; and God is to be praised that, if there was with the Cymri a Pelagius working among his countrymen in the cause of a corrupt faith, there was none the less at Carthage a Saint Augustine to overthrow the foundations of such error, and lead the Celtic wanderers to the light. Here was St. Patrick of Erin, a man of the true Pauline type in his religious zeal. With him was Columba from far-famed Iona, whence multitudes went forth to disciple their countrymen. These men were efficient to such a degree that modern missions can look to no better exemplars.

Such was the hopeful state of things in a moral point of view, when

the Anglo-Saxon invasions began in the fifth century, bringing with them all the superstitions of the old Gothic worship. Angle, Saxon, and Jute stand face to face with Gael and Cymri. Heathenism and true religion confront each other. At first the Celt recedes, but at length the contest is ended; the honest frankness at the heart of the Saxon came into communion with the Christian spirit of the Celt, and the happy result of all the trial and all the teaching gave to the world that English type of character, and that spirit and content of English literature, which has made the race that possesses it immortal. It may be said of Celtic faith as of Celtic wit "that the main current of English literature cannot be disconnected therefrom."

[The work concludes with an interesting study of the bearing of the English Bible upon the English language.]

ANGELS' VISITS TO MY FARM IN FLORIDA. By Golden Light. Cloth, 12mo, pp. 283. New York: United States Book Company. 1892.

[This pretty volume is uncertain as to authorship. The cover bears the legend: By "Golden Lights," but on the title page, and in the neat dedication "To the Rev John Wesley Brown, D.D., Rector of St. Thomas's Protestant Episcopal Church, New York City," it is printed: Golden Light. There is no "preface," but in an early chapter the author says: "I am getting along in years, and am an old Floridian. . . . I have personally known every prominent public character, of all shades of ambition and opinion and skin, who has appeared upon the surface of affairs in this State during the eventful years of the past generation."

The early part of the book is a rather rambling dissertation on Florida truck-farming—"truck" meaning cabbages, beets, and other vegetables for the Northern markets. In beginning the third chapter the author says: "I have no special object in writing this book—no grudges to pay off, no enemies to punish, no speculation to boom, no pet theories to ventilate;" and up to the tenth chapter the reader is left to wonder *why* the book was written. Then it becomes clear that its purpose is an argument in behalf of spiritualism—Christian spiritualism. At the comfortable farm-house is gathered a goodly company, consisting of the author and his lovely daughter Miriam as host and hostess, and their guests, Comfort Miller, an earnest and intelligent believer in spiritualism; his friend and fellow-student, Dr. Flavius Græme, a chemist from London, who is investigating the Florida phosphate deposits; the Rev. Caleb Soyer, a deeply conscientious and most-thoroughly-in-earnest Methodist minister; and lastly, Miriam's bosom friend, Mary Van Elt, a beautiful girl, with very rare gifts of intellect and spirit, but the highest interest in whom centres in the fact that she is a trance-medium of great power, who does not regard herself as possessing any extraordinary gifts. These are guests at the farm-house for an indefinite time, and as all the company, except the minister, are sincere believers in spiritualism, that, of course, becomes the leading topic of discussion, and the farm-house parlor the scene of many séances. It is impossible to say whether the narrative of these is true; but it is certain that nothing is therein related which seems impossible or even improbable in the light of well-authenticated cases of clairvoyance and telepathy.

The author occasionally breaks forth into poetry; but the best that can said of this feature of the book is that it does not occur often. Scattered through the book are many real gems of thought, sentiment, and diction. Our digest is necessarily discursive and brief.]

MARY VAN ELT'S manners are quiet; her voice tender, pathetic, and musical; her face ruddy and bright, with winsome illumination; and when "under control," speaking under the guidance of unquestionable inspiration, her eyes flash and glow with a light and fire most wonderful and attractive. The strong ties of love which unite this gifted child of the Spirit with my Miriam, who is the angel of my home, brings her also close to me; and as we have known and loved her for years, my words of confidence may be taken at their full value.

An orphan, left in comfortable worldly circumstances, she resides with a widowed aunt in a distant city. Her parlors at home are frequent scenes of delightful conferences, where most distinguished scholars, jurists, divines, poets, and philosophers may be found, side by side, in interesting discussion with the veteran spiritualists of the world, while the marvelous grace and spiritual charms of the fair hostess shed radiance upon all.

But Brother Caleb does not know her thus, and is deeply distressed over what he considers her undone condition, for that she is possessed of at least one devil he has no doubt. So it is his purpose, dear, good man, to leave nothing undone by way of prayer and exhortation to bring this poor lost sheep within the fold, and save her from the delusions with which she is afflicted.

"Don't attempt to tell me," he said, "that Miss Van Elt is the child of Inspiration. He or she who claims to speak by inspiration to-day speaks by the inspiration of the devil! She is, indeed, as you say an angel of beauty, but, alas! how fast-bound in the chains of error and darkness! She must be saved!"

That he was sincere there could be no doubt, for the great tears rolled down his cheeks.

It was agreed next morning that we should attempt a regular séance in the evening, Brother Caleb being particularly anxious to hear a medium speak—"who was possessed," as he put it, although after the words I could see regret like a shadow pass over his countenance. Mary said she would at once send a message to Mr. and Mrs. Follene, who were guests at a winter resort five miles away, to attend, and thus strengthen and harmonize the conditions.

[Mary's message was sent by spirit telegraph, and in the evening her friends were at the farm, Mr. Follene having, at his wife's request, canceled another engagement in order to come. After supper, the séance began in the parlor with music from Miriam's melodeon—Dr. Græme being prepared to take full stenographic notes of all that occurred, and which notes the author claims to have used in his account of the evening. Comfort Miller made a short characteristic talk regarding the readiness of our departed ones to come to us if we but open the doors of our lives to them.]

Brother Caleb thanked Comfort for his words, and then there was silence, that is to say, if communing of loving spirits on earth with kindred ones from beyond can be called silence.

Presently Mary Van Elt crossed to Brother Caleb, and in the most gentle manner and in tones of exquisite tenderness, began to address him, holding his hand the while. Caleb was about to be gratified, for Mary was in a semi-trance state, and spoke, not her own words, but "as the spirit gave utterance."

[We have not space to give Mary's words as reported by the author. They were often eloquent, and reviewed his life, recounting incidents utterly unknown to any of her hearers except Caleb, and closing the thrilling, tender personal address with the startling statement that the spirit possessing for the moment, the form of Mary Van Elt "is none other than your own lost and found lover and wife, Salome Benoit Soyer."]

The voice of the medium died away in a sigh, and as Brother Caleb looked up into her radiant face, as she still stood with her great hazel eyes fixed on his, he sprang up, caught her in his arms, and imprinted a reverent kiss upon her cheek, while great tears relieved his over-charged heart.

The pencil dropped from Dr. Græme's fingers, and a wild sob of feeling and sympathy broke from him as he bowed his head upon the table.

As for the rest of us, we were for a time held by

A speechless awe that dared not move,
And all the silent heaven of love.

[There were many other séances of much interest, but space will not permit any further allusion to them. We give a few passages from the book, culled here and there, almost at random.]

The popular cry against spiritualism, because now and then a believer or a medium falls, or becomes entangled in evil practices or surroundings; the loud denunciation of mediums because occasionally one is detected in the perpetration of fraud for notoriety or gain, ought not, in a just mind, to militate against the truth nor be accepted as the legitimate fruit of spiritualism. If churches were judged by such unfair methods, how long would Christianity be able to present its claims?

When Jesus was in His great passion in Gethsemane, forsaken by those who had reason to cling to Him to the last; hunted by His persecutors and subsequent murderers; as He swooned upon the piteous earth, no man being near to sustain or comfort Him, an angel dropped beside Him and ministered to Him. Blessed angel, thanks to thee. So it will always be with the vicarious teachers and workers of and for humanity. You must drink the bitter cup alone. No, not alone! Angels are picketing all the way your weary feet must tread. Every cloud holds them. In the light of every star they shed the radiance of their presence upon you. Along invisible lines they come to you. In the supreme moment they will bear you up and bring you through.

Spiritualism teaches and demonstrates that this life is immediately, if conditions are found—and these also it reveals—manifestable, so as to be recognized and known by all the marks and tokens that the senses can take in.

Miriam has a beautiful spiritual unfoldment, and is daily becoming more sensitive and responsive to spirit influences, especially toward our own loved ones who have preceded us. This is most gratifying to me, because I am thinking that my own caresses of my loved child must ere long be in spirit and from the spirit side, and the natural pain of separation is almost neutralized by the thought of conscious communion, after death's work for me is done.

The Press.

POLITICAL.

SILVER.

[It was announced last week in dispatches from Washington that both France and England had practically agreed to unite with our Government in calling an international monetary conference. Senator Teller (Rep.) of Colorado on April 30 made a notable speech on the silver question in the Senate. He alluded to the statement, so often made, that the defeat of the so-called Force Bill in the last Congress was due to an understanding between the opponents of that bill and several free silver Republican Senators, and declared that his own vote against the "Force Bill" was governed by conscientious opposition to the measure, and was in no way influenced by other considerations. He made a strong plea for Republican support of free coinage, and said that "if the Republican party stands for the gold standard, the four silver-producing States will not hereafter be able to act in cooperation with the Eastern Republicans in this (Senate) or any other body." The action on the "Arizona Bond" question (April 19) was another interesting silver episode in the Senate. The Territory of Arizona, finding by experience that her bonds could be placed more advantageously if they should be made payable in "gold" instead of "lawful money," applied to Congress for permission to issue "gold" bonds. The silver men in the Senate made an issue on this bill, and defeated it by a vote of 28 to 24. Senator Hill voted with the opponents of the measure. The party division stood: ayes, 22 Republicans and 2 Democrats; nays, 18 Democrats, 8 Republicans and 2 Alliance Senators.]

THE INTERNATIONAL QUESTION.

Philadelphia Record (Dem.), April 25.—Should an international silver conference be held it is not probable that the representatives of the United States, Mexico, and other nations of the Western Continent would consent to a bimetallic ratio much if any higher than sixteen to one. It is just as unlikely that England, Germany, and other gold standard nations would consent to a ratio so little in harmony with the market values of gold and silver. There is no doubt that these nations could and would find much greater use for silver by increasing the quantity of that metal in their token coinage. The only possible basis of an international conference, then, would be upon a limited coinage of silver at a fixed ratio with gold upon the collective faith and credit of all Governments in the arrangement. How far this is from the views of our silver mongers need not be stated. It is unquestionably very desirable that greater use should be found for silver as a medium of exchange and as a basis of paper currency; and any reasonable means to this end should be welcomed. But in the prodigality of nature such enormous masses of silver are issuing from the teeming mines that it has almost ceased to be a "precious" metal. It would be in vain then for Governments to attempt to give to the metal a fictitious value which the markets repudiate. Though not as useful as tin and copper in many respects, much more silver can be employed in manufactures, and thus, with increased demand, its price may be prevented from falling much lower. But in vastly changed conditions of production it would be extremely absurd to attempt to maintain former arbitrary relations between gold and silver by fiat of law.

Pittsburgh Dispatch (Ind.), April 23.—If England has reached the point of considering the subject [of an international conference] it is a recognition on her part that the policy of gold monometallism must be abandoned. When England makes that admission, it is only a question of time till the rest of Europe follows in her wake. With a revised ratio of the precious metals, and Europe joining with the United States in the remonetization of silver, the final settlement of the silver question will be easy.

New Nation (Edward Bellamy's paper, Boston), April 23.—The ruinous effects of the de-

monetizing of silver are as visible in other parts of the world as in the United States. The currency of India is silver, and the decline in its value in exchange with other countries since its demonetization has thrown business and trade in that country into confusion. The recent additional slump in the value of the metal is indeed said to threaten paralysis of Indian business, and has caused a general sentiment of resentment and indignation at the policy of the British Government, among the Indian population, quite as serious as the revolt of the silver men in this country. The British press confesses that the situation is critical, and the remedy not apparent. Nothing but some sort of international bimetallic agreement seems to offer a way out, and that is something the British money interest will be slow to come to.

London Times, April 25.—President Harrison's rumored negotiations for a silver conference are an obviously evasive and illusory attempt to temporize with soft money partisans, while escaping a rupture with mercantile interests in the Eastern and Central States. We fear another period of uncertainty and fluctuation has been initiated by his electioneering move, without the slightest chance of any permanent international settlement of the problem or a real and lasting improvement of the market. Mr. Goschen, like some French and German financiers, has expressed a desire for the rehabilitation of silver, but we are inclined to think that such expressions, unless intended to lead to a defined policy, do more harm than good. They stimulate the production of silver by foreshadowing a new demand and an artificial rise in price. The best thing for all silver-using countries, including India, is to allow silver to find its natural market level. America must before long grapple with the problem of accumulated silver.

Munich Allgemeine Zeitung, April 7.—As a last resort the United States Government seeks to have an international conference held, with a view to effecting an agreement as to the future use of silver; and it is believed in America that England will not regard with indifference a farther decline in the value of Indian exchange, and therefore will gladly lend a helping hand to the project. But all who are aware of the tediousness and uncertainty attending efforts for international agreements—as an instance, we may allude to the negotiations about the sealing privilege, which concern a question quite unimportant in comparison with the silver question—must be convinced that pending the consideration of the issue the conditions of supply and demand must adjust themselves naturally. Therefore, the conference idea is regarded with very great coolness in Europe. All attempts to promote it have been unsuccessful, and Germany especially has no occasion to endanger her gold standard, now well-nigh established. The most serious matter is the fact of the excess of production over consumption. In the hope (apparently) of further assistance from the American Government operations have been continued or resumed in a great many mines which are not equipped with modern appliances, and whose ores are too poor in silver to pay for working under ordinary circumstances. For example, in Mexico, whose silver resources have seemed almost inexhaustible, the production of the metal has been carried on by the most wasteful processes, and in the most primitive manner, since the market received its latest impulses. On the other hand, it is undeniable that the world's use of silver has been greatly diminished, and the silver exports to Eastern Asia particularly have been materially diminished. It is true not only that one country after another is going over to the gold standard, but also that in France, Germany, and Austria great masses of the metal have lain heaped up, and idle, for many years; and if these masses should be thrown upon the market it would be impossible to conjecture to what point the price of silver would sink. There has been a general discontinuance of the free coinage of silver, and even in the so-called silver coun-

tries the need of silver as a circulating medium has been very considerably reduced by the extension of the easier exchange medium of the check system. When it is considered that the employment of the white metal for domestic purposes and for the manufacture of artistic objects has fallen off to no unimportant extent, and that nickel and copper, through their numerous alloys, have largely taken the place of silver, it will be quickly recognized that the value of silver must necessarily decline more and more, keeping pace with the diminished use, unless the production shall decrease in like measure.

THE REPUBLICANS AND THE SILVER MEN.

New York Tribune (Rep.), April 22.—If the silver-producers cannot advocate their own interests more intelligently, if they cannot select to represent them men who seek practical results rather than useless and self-defeating measures, if they persist in intrusting their interests to those who threaten and browbeat, who endanger vital interests of the Nation by alliances with Democrats, and who force parties to choose between 12 Electoral votes in silver States and 200 in States of the East, the responsibility will be their own. They will see international agreement defeated by the unwisdom of their own representatives. They will see rapidly and greatly increasing the popular demand for repeal of all the silver legislation during the last fifteen years, in order that European nations may be compelled to face the issue without hope of dumping their whole load on the United States. They will see, moreover, that no party will dare to help their interests any longer, unless it be one which falsely professes to favor silver in order to force upon the country an irredeemable and depreciated paper currency. It is not for the interest of silver-producing States to force such an issue. They can see that even the Democratic party does not now dare to assent to their latest demand, at the peril of destruction in the East. From that aggregation of demagogues and tricksters silver will gain nothing. But if the silver-producers leave all their interests in the hands of men who pursue Mr. Teller's policy, they are in danger of having neither voice nor consideration with any party.

New York Times (Ind.), April 21.—The Republican party, while it may not be able to get along without the votes of the silver States, cannot by any possibility afford to satisfy the conditions announced by Mr. Teller, on which alone those votes can be had. It cannot afford to, and it will not, go back of the famous statement by Mr. Harrison that every dollar issued by the Government of the United States, whether coin or paper, must be the equivalent of every other dollar. That means not only that the party will not open the mints to the free coinage of silver worth 65 cents into a legal-tender dollar, but that it will not adhere to the act of 1890 when it becomes plain, as it soon will, that that act will force silver payments. The party has been nursing the silver vote now for some fifteen years. That vote owes its strength wholly to the cowardly and dishonorable concessions made to it by the Republican party. It is now a very formidable growth. It is not impossible that it may be able to help to slay its foster mother.

New York Evening Post (Ind.), April 21.—The Massachusetts Republicans and the Pennsylvania Republicans came to opposite conclusions yesterday touching the present silver law, the former deprecating it and asking for its suspension, and the latter praising it and favoring its continuance. Both are opposed to the policy which Senator Teller demands as the price of remaining in the party. It is needless to say that the Democratic party is as badly divided, perhaps more so. According to present appearances, both parties will avoid committing themselves in their National platforms. The Presidential campaign may run its course without a serious split in either. But the silver question cannot be put down.

The buying of four and a half millions of bullion per month, or any other sum, cannot go on much longer. Both the Massachusetts resolution and Mr. Teller's speech are signs and symptoms of deeper forces at work underground. After the election of this year, if not before, there must be a fight on this question *à outrance*.

Baltimore Sun (Dem.), April 22.—The discord in the Republican party on the subject of free coinage is illustrated in the fact that while the Massachusetts Republican Convention was last Wednesday applauding a plank "opposed to the free coinage of silver," Senator Teller was warning his Republican colleagues in the Senate that if the gold standard were put in the platform of the National Convention this summer the twelve Electoral votes of the four silver-producing States would be lost to the Republican candidate for the Presidency. Unity is not, it seems, to be found just now in either of the great parties in respect to the silver question. If there is a difference the Democrats may be said to be in the better position. Their National platform in 1888 did not squint toward free coinage, whereas that of the Republican party did. Said the National Republican platform in 1888: "The Republican party is in favor of the use of both gold and silver as money and condemns the policy of the Democratic Administration in its efforts to demonetize silver." If this did not mean free coinage, Senator Teller asks, what did it mean? The people of Colorado, Idaho, Montana, and Nevada understood it to mean free coinage and gave their support to the Republican party on that understanding.

SENATOR HILL'S VOTE.

Chicago Daily News (Ind.), April 21.—This vote of Senator Hill's [on the Arizona Bill] is only important in showing his estimation of the political consequences of antagonizing free coinage. It is as much as to say that his candidacy, if by any chance he be nominated for President, will aim for the support of the free coinage people, including the Farmers' Alliance. How Mr. Hill's Eastern supporters, especially those of New York City, will view his alliance with the free coinage advocates remains to be seen.

A SAMPLE SILVER ARGUMENT.

National View (Silver organ, Washington), April 23.—Now, everybody knows that we have no "80-cent dollars," no "depreciated currency," and no "dishonest money"; and more, that we do not mean to have any. If we increase the volume of currency there will be no change in the character of the money in any respect. We will have the same dollars, with the same legal-tender stamp of the Government that we have now. It will be worth no less and no more. It will not depend at all upon the commodity value of gold or silver. That is external and does not determine the value of the money made from it for the reason that it is not money and does not make the money dollar either more or less. This is the truth and cannot be successfully disputed.

A RATHER STARTLING RUMOR.

Dispatch from Washington, New York Sun, April 24.—Senators Teller, Morgan, Daniel, and Sanders are said to have taken an active part during the past week in the secret proceedings of the National Silver Committee, which has been in session here. Twenty States were represented, and it has developed that the meeting was of more than ordinary importance. It is asserted by members of the Committee that a last effort will be made by the free coinage advocates at their Convention, which has been called to meet in Washington on May 26, to induce one of the great political parties to incorporate in its platform a free coinage plank; that, if efforts in that direction fail, the free coinage men will take steps to organize a third party, the basis of which will be the Farmers Alliance, and all devoted advocates of free

silver; that a Convention will be called, at which Senator Teller will be nominated for President, and Colonel Polk of the Farmers' Alliance for Vice-President, and a platform adopted containing but a single plank, providing for the free and unlimited coinage of both gold and silver. Friends of Senator Teller maintain that he will accept the nomination upon a strictly financial platform, provided the great parties nominate men unfriendly to free coinage.

PLATFORM UTTERANCES.

Kansas Democrats, Salina, April 20:

We demand the free and unrestricted coinage of gold and silver, the money of the Constitution, under such conditions as will preserve from time to time the value of these metals as money, and not as articles of commerce; we also demand the continued use of greenback currency, and such other currency, redeemable in gold and silver, at the option of the Government, as the business needs of the country may demand. We believe that the gold basis of currency is insufficient, and that the welfare of the people requires that every possible effort be made to induce the other commercial nations to agree upon a common basis and for a free bimetallic coinage of gold and silver.

Indiana Democrats, Indianapolis, April 21:

We believe that there should be kept in constant circulation a full and sufficient volume of money, consisting of gold, silver, and legal-tender paper currency at par with each other.

Pennsylvania Republicans, Harrisburg, April 20.

We approve and commend the general policy of the last Republican Congress in dealing with the silver question. We are opposed to the free coinage of silver, but favor the purchase of American silver at its market value and the issue by the Government of Treasury notes in payment thereof. That the course of the Republican party upon this question has hitherto been wise and liberal is proven by the fact that to-day there is no scarcity of money in our country for the transaction of legitimate business or the payment of wages, and by the further fact that a silver dollar or a paper dollar is the equivalent in value of a gold dollar in the purchase of the necessities of life.

Massachusetts Republicans, Boston, April 20:

The Republicans of Massachusetts, in harmony with the Republicans of the United States, stand opposed to the free coinage of silver; and we, their delegates, denounce the measure supported in the present Congress by the vast majority of the Representatives of that party which opposed the resumption of specie payments, gave itself up in the time of the country's greatest financial danger to every dishonest scheme which promised its restoration to power, and still maintains its attitude as the consistent foe of an honest dollar. The passage of the bill now pending in Congress, which was temporarily defeated by the practically united action of the Republican members, would derange values, reduce the pay of labor, impair the obligation of contracts, and put our currency on the silver basis of the Asiatic nations. Our unit of value should be maintained at par with the money of the commercial world, and great as were the benefits of the Silver Law of 1890, great for what it averted, as well as for what it secured for the country, we believe, in view of the continued decline in the purchasing power of silver and in the absence of a general international agreement fixing the ratio between the two metals, that the purchase of silver bullion by the Treasury and the issue of certificates thereon should be for the time suspended.

MR. CLEVELAND AND HIS PARTY.

The Kansas Democrats, in Convention at Salina, April 20, while declaring in their platform for the free and unlimited coinage of silver, adopted a resolution instructing their delegates to the Chicago Convention to vote as a unit for Mr. Cleveland, and to support him as long as his name remains before that body.

The Oregon Democrats (April 20) elected a delegation thoroughly committed to Cleveland, though uninstructed. The Convention refused to appoint Governor Penoyer as one of the delegates, because of his opposition to Cleveland.

The following resolutions were adopted by the Indiana Democrats (Indianapolis, April 21):
RESOLVED, That this Convention indorses the wise and patriotic Administration of Grover Cleveland; that the Presidential campaign of 1892 should be conducted on the issue of tariff reform, as defined by the Presidential message of 1887; that upon this issue Cleveland is the logical candidate of the Democratic party.

RESOLVED, That the Democratic party of Indiana expresses its unalterable confidence in an attachment to its gallant leader, Isaac P. Gray; that it holds him to be worthy of any honor in the gift of the American people, and that his name be presented to the Conven-

tion by the delegation this day appointed, and, in the event that the National Convention deems the nomination of Mr. Cleveland inexpedient, the delegation is instructed to use every honorable effort to secure the nomination of Governor Isaac P. Gray for the Presidency.

Kansas City Times (Dem.), April 21.—Kansas Democrats have instructed their delegates to Chicago to vote for Cleveland as long as his name is before the Convention. They have also declared their belief in the benefit of free silver coinage. This is an expression of the Western opinion which the *Times* has frequently interpreted. To carry into the laws of the country a reduction of tariff taxation upon the family and to put Grover Cleveland at the head of honest and economical business administration are the practical issues upon which Democrats are all united and upon which success would be a cause of unanimous Democratic rejoicing. Adherence to free coinage is none the less stalwart, but until either Eastern Democrats come to the same view or Western Republicans prefer principle to party, to insist upon the National campaign on that issue, in which Cleveland could not join, would be extravagance and party suicide.

New York Mail and Express (Rep.), April 23.—The Kansas Democratic State Convention Wednesday in its platform demanded free and unrestricted silver coinage, and then proceeded to instruct the delegation to vote for Cleveland for President. As we have said before, nothing could be more grotesque than the nomination of Grover Cleveland on a free silver platform, except, possibly, the nomination of Horace Greeley on a Free Trade platform. The solid Democratic South, in the case of Greeley, was induced to give way at the demands of the Northern Democracy. The deplorable results to the party that followed have apparently been forgotten by the Southern Democracy. Spoils, not principles, is the basis of the Democratic platform now as it was in 1872.

Indianapolis Sentinel (Dem.), April 22.—The [Indiana] resolutions are all right, the delegates are all right, the Convention is all right, and the Democratic party is all right. Indiana's wishes will be honestly carried out at Chicago. The vote of the State will be cast for Mr. Cleveland for President, and will help to nominate him, if he is nominated, as we do not doubt that he will be. If, however, he cannot be nominated, the delegation will stand for Governor Gray loyally to the end.

New York Times (Ind.), April 22.—This action [in Indiana] is about as instructive as anything that has taken place so far. It shows the inherent strength of Mr. Cleveland where his opponents had thought him weakest, and where they had as much reason to think him weak as in any State in the Union. It shows, too, in a very striking manner, the solid and lasting nature of Mr. Cleveland's strength, based on the firm confidence of the party in his fidelity to principle, and in the soundness of the principle to which he is faithful. When a party trusts a leader in this way and for these reasons, its trust is enduring. Nothing will shake it, and his name will surely bring out the greatest possible strength of the party.

Cleveland Plain Dealer (Dem.), April 22.—The fact which stands out is that Indiana wants Grover Cleveland nominated and will stand by him while there is a chance of his success. Not until that result has been demonstrated to be impracticable is the vote of the Indiana delegation to be given to Indiana's "favorite son." This is a reversal of the usual order of things, and its significance is, therefore, evident.

Petersburg (Va.) Index-Appeal (Dem.), April 23.—The friends of Mr. Gray and the opponents of Mr. Cleveland have it easily in their power to defeat the election of the ex-President in November next, if the factional differences are not reconciled. But of what value is an indorsement from an uncertain State, in which the party is split almost in half? Mr. Cleve-

land was beaten in Indiana in 1888. Is history forced to repeat itself in 1892?

St. Louis Republic (Dem.), April 23.—One of Mr. Hill's rainbow-chasing hopes was that he would be able to combine Indiana and New York at Chicago, and so be in a position to ask the other State delegations what they proposed to do about it in the event of their failure to decide to like it. But Mr. Hill has shown himself the clumsiest politician who ever attempted to control in National politics. He has gone from blunder to blunder. Had he been wise enough to be fair and open with the country, Indiana would have sent an uninstructed delegation to Chicago, or would have merely instructed it to give Mr. Gray a complimentary vote. But as they suspected Mr. Gray of sympathy with Mr. Hill's plans, the Indiana Democrats instructed for Cleveland and so drove the last nail into the coffin in which Mr. Hill's Presidential yearn had already been deposited for burial.

Buffalo Evening News (Rep.), April 12.—The effect of this [Indiana] Convention will be to advance Cleveland's chances to the extent that it will lessen the number of candidates to be balloted for on the first ballot, but that is a very small matter, as the decision will rest with those uninstructed delegations who will have to consider whether it will be safe to nominate a man who cannot carry the State of New York.

Philadelphia Evening Telegraph (Ind.-Rep.), April 22.—Indiana steps out to the tune of the Cleveland grand march, and, it may be said, practically insures the nomination of the ex-President at Chicago next June, unless some unforeseen event of great significance and importance occurs.

New York Journal of Commerce (Ind.-Dem.), April 22.—If the feud between the Hill and Cleveland men in New York cannot be settled, so that union and harmony will prevail, we do not see how either of them can have any reasonable hope of carrying the State, and without its Electors no one on that side can succeed. It would be possible to elect a Republican without this State, but no one selected by their opponents can afford to lose it. If this quarrel continues, Campbell, ex-Governor of Ohio; Pattison, now Governor of Pennsylvania; Russell, who is Governor of Massachusetts; or Flower, Governor of New York, would either of them make a strong candidate, with a fair chance of success. In former days the Democrats were by far the shrewdest in their political management. The old Whigs were cranky and fanatical, and the higher circles included many prominent men who thought more of airing their peculiar notions than of winning success for their party. But for the last quarter of a century nearly all the sagacious political talent has been engaged for the Republicans. They are not as honest as the Whigs, whom they succeeded, and the wire-pullers are totally unscrupulous in their methods, but they know how to win victories. The Democrats have time and time again thrown away their chances by some act of folly when success was easily within their grasp. It looks very much as if they would do it again at the coming election.

Atlanta Journal (Dem.), April 22.—The few Democratic papers in the South that are growling at Mr. Cleveland and acting ugly because the Democratic masses have determined to nominate him for President are easy to understand. They are the same papers that constituted the old guard of Protection in this part of the country. Their opposition to Mr. Cleveland is not new. It dates back to the time when he sent his famous tariff reform message to Congress. These papers assailed him then, and continued to do so until he was nominated by acclamation at St. Louis, and his message unanimously indorsed by the National Democratic Convention. When they were thus whipped into line these papers gave Mr. Cleveland only a weak-kneed support. They are now fighting him as ferociously as they fought him in 1888 before his nomina-

tion. But their opposition will avail as little now as it did then. The Democracy of Georgia and the South will decline to follow the leaders who did their best to get the party to make friends with the mammon of Protection and who denounced every Democratic leader from Grover Cleveland down who demanded that the tariff should be reduced.

Philadelphia Ledger (Ind.-Rep.), April 25.—While politicians propose to regulate the succession to the Presidency, that important matter is disposed of by very different influences—the economic and industrial condition of the country, the exigencies of political affairs, and the manifest expediency and propriety of the occasion. These are the influences that now point to Harrison as the Republican candidate, and to Cleveland as the nominee on the Democratic side. Both have proved during their incumbency of the Presidential office their belief in the just, impartial, and effective enforcement of the laws for the benefit of the whole public. Both have shown their desire and purpose to promote honest and efficient government in good faith; and each of them has demonstrated his eminent ability for the office of Chief Executive. This is a condition which satisfies the people; and they can rejoice in it, for, whether the November election shall result in the reelection of President Harrison or the restoration of ex-President Cleveland, they are reasonably sure to have a Federal Administration able in its conduct and free from any flavor of official malfeasance of any sort.

Arkansas Democrat (Little Rock), April 20.—Grover Cleveland still leads. The only question is as to the size of his majority in the Chicago Convention. If Senator Hill and Tammany Hall will fall into line the way to victory is easy. If they do not the contest will be doubtful. Whether they fall in or not Cleveland will in all probability be nominated, because he is the choice of nineteen-twentieths of the party.

Richmond Dispatch (Dem.), April 21.—We desire to keep prominently before our readers the important fact that if we hope to elect the next President we must not follow the lead of the man who would rather march to inevitable defeat under the banner of Cleveland or Hill than to tread the road to success under the leadership of some other man.

Vicksburg Evening Post (Dem.), April 20.—As to Cleveland, we are certain that the National party will have to indorse his views on the currency question, as they are sound and wise. His nomination would be eminently respectable, but would be rather sentimental than practical. If he is nominated, the *Post* can consistently give him a hearty support; and yet the *Post* does not desire to see him nominated, because it firmly believes that the success of the Democratic party can best be promoted and made possible by the nomination of a man who is not a citizen of New York.

Charleston News and Courier (Dem.), April 23.—There is but one issue on which the Democracy can hope to win at the next election, and Mr. Cleveland represents that issue in such a sense that to repudiate him is to repudiate it. He is "the logical candidate" of the party in its next fight, and it must try to win with him or go into the fight without the hope of success.

Chicago Herald (Dem.), April 22.—The logical candidate for the Democrats is the man who can be elected. If it is Mr. Cleveland, he should be nominated. If it is another, Mr. Cleveland should step aside, logic or no logic.

Philadelphia Times (Ind.-Dem.), April 22.—It looks now as though the ex-President, unless he should himself decide otherwise, would have a practically unanimous nomination.

THE LOUISIANA ELECTION.

THE LAST OF THE LOTTERY.

[The State election in Louisiana, April, 19, resulted in the success of Foster, the candidate of the Anti-Lottery and Alliance Democrats. His plurality over

McEnery, who was placed in nomination by the regular Democratic State Convention while the lottery advocates were still in control of the party organization, is in the neighborhood of 40,000. There were two Republican tickets in the field. The proposed Lottery Amendment to the State Constitution was voted on by the people, and was overwhelmingly defeated. It will be remembered that since the Louisiana Lottery Company announced that it would wind up its business, and would not accept a new charter even if the Lottery Amendment should carry, there has been no real effort made to secure success for the lottery cause at the polls.]

New Orleans Times-Democrat (McEnery organ), April 20.—No one who glances over the figures of some of the parishes can doubt for a second that the boxes were stuffed, and stuffed recklessly and monstrously. With their control over the election machinery of the State it was possible for the Fosterites to fix up the returns days in advance; and these majorities now reported were actually arranged some days ago in the Foster committee-room in this city.

April 22.—The huge and impossible majorities that have been piled up in most parishes of the State at the ballot-boxes in favor of the Foster State ticket at the election Tuesday, are the natural, and we might say, the proper, culmination of the worst series of political frauds that has ever disgraced Louisiana. . . . By Such methods has Mr. Foster triumphed over his generous and patriotic opponent, Samuel D. McEnery, and if he can afford to wear the laurels of victory, stained as they are, the people will find patience to endure the wrong. There is no other course open to them but patient endurance. There is no possibility of legally or peacefully overthrowing the result, and Louisiana has been torn so long by fierce political strife that she needs now above all things peace and quiet. Any attempt at serious opposition even would result in the infinitely worse disaster of inviting Federal interference in our domestic affairs in a way that would be intolerable. First and last the *Times-Democrat* stands for white supremacy, and rather than invite the horror of African domination, or even Federal interference in our elections, we should unhesitatingly join with the men to whom we were opposed in the election just past. "Blood is thicker than water"—the white people of Louisiana will always be a unit in opposition to negro rule. The white people of Louisiana must settle their differences among themselves, and the men who followed the leadership of McEnery will bear their defeat with becoming dignity, confident of their ability to successfully demonstrate the gross wrongs which have been put upon them and to right them in the future.

New Orleans Picayune (Dem.), April 20.—It appears, from our Washington telegrams, that much anxiety and solicitude were felt yesterday at the National capital, and largely through the country, over the elections in this State and city. There was a widely disseminated idea that there would be bloodshed and rioting, and, without doubt, extensive efforts were made by interested parties to propagate such a notion. Sensational reports about the importation of Winchester rifles, and of the designs of reckless and uncompromising partisans to capture the polls by force, and, if necessary, to kill off all who should oppose them, have been industriously circulated. These reports, contrary to general expectation abroad, have proved utterly false and lying. Never in a State has there been a more quiet and orderly election. There was no trouble of any sort, and not a case of real violence growing out of the election has been reported from any part of the State. No unusual measures were taken and none were needed to preserve order at the polls. The people voted without the slightest disturbance and went about their business, and all the absurd lies about the city being in the hands of murderous hoodlums, put forth by those who were interested in slandering the people of this city and State, have fallen to the ground. The election was thoroughly quiet and well or-

dered, and the people are quietly waiting for the votes to be counted. This should be the last of the infamous lies which the last campaign has brought forth.

April 21.—The McEnery Democrats were denied representation at the polls throughout the country districts, and in view of the intense bitterness of the campaign from the beginning to the present, with the entire election machinery in all the country parishes entirely on one side, it is not worth the trouble, save as a mere matter of routine, to consider the McEnery vote. Let us hope, for the credit of the State, that no more votes have been counted in the boxes than there are actual voters in their respective parishes. A reasonable vote will be entirely efficient to secure Mr. Foster's triumph, and it will be more logical and easier to explain.

Nashville American (Dem.), April 21.—The result will be applauded by the best people of the entire country, not because of any partiality for or antipathy to either of the candidates personally, but because the victory meant the triumph of morality and pure government. The National Congress gave a death-blow to the lottery some years ago, the Supreme Court of the United States interpreted the law according to the intent of its framers, and the election of Tuesday threw the final clods upon its grave of infamy.

Charleston News and Courier (Dem.), April 21.—The so-called Alliance Democracy has swept Louisiana as it swept South Carolina two years ago. If Louisiana gets as tired in proportion in the four years that it must endure Foster as South Carolina has become in two years of Tillman, it will need a rest.

St. Louis Westliche Post (Rep.), April 22.—Although there are in Louisiana about 25,000 more black than white voters, it seems that at the recent election there were 83,600 more Democratic than Republican votes. It is clear that such an election could have been nothing else but a farce, and it is altogether absurd to rejoice over the result as a victory for the highly moral anti-lottery people, for every child knows that the negroes, whose votes should have decided the issue, have hitherto been, and are still, among the best customers of the lottery.

Philadelphia Inquirer (Rep.), April 25.—Undoubtedly McEnery's vote would have been much larger had there been but two candidates in the field, but his gains would have been no greater than Foster's. It is not as encouraging an outlook, perhaps, as some of the anti-lottery men had hoped, but it is sufficient to prove that a majority of the people are not in favor of the lottery. When we consider how strongly the managers of that concern were entrenched the result must really be accepted as a sweeping moral victory.

Chicago Inter-Ocean (Rep.), April 21.—The real fight has been between the McEnery and the Foster Democrats. Politically, the election of either of them would have been devoid of significance, for until Federal protection is given to the Republican voters the State offices of Louisiana will be filled by Democrats. Yet something has been gained by the election of Foster. He was opposed to the State Lottery; he was not acceptable to the ancient aristocracy of New Orleans; he comes nearer to being a man of the people than McEnery, and his partial affiliation with the taxpaying people is emphasized by the election of Mr. Adams on his ticket. Mr. Adams is a member of the Farmers' Alliance, and was its nominee for Governor, so that really the Foster ticket was the ticket of the Anti-Lottery Democrats and of the Farmers' Alliance, while the McEnery ticket was the ticket of the New Orleans Lottery and of the old aristocratic clique of that city.

Boston Advertiser (Rep.), April 21.—While much praise is due to the people of Louisiana for the finishing stroke which has just been given, it is only fair to the present Administration to point out the fact that the Federal

Government had "laid the serpent low" even before the Louisiana election. It had been said that the surrender of the lottery officials was only a sham and that an effort would still be made to carry the State, but the crushing defeat of the Lottery "Amendment" shows that they had already recognized their defeat and made no effort in the election. The Anti-Lottery Law, vigorously enforced by the present Administration, ruined the lottery business and practically rendered this latest defeat inevitable, and those who appreciate the importance of this great National reform can show their gratitude by their votes at the next election.

A TEST OF REPUBLICAN TARIFF SENTIMENT.

[At the Massachusetts Republican Convention at Boston, April 21, ex-Governor Oliver Ames was a candidate for delegate-at-large to Minneapolis. Mr. Ames holds liberal tariff views, favoring free raw materials; and it was understood that his candidacy was for the purpose of testing the question whether persons not in agreement with extreme Protection ideas can be regarded as representatives of the party in Massachusetts. Out of a total of about 1,100 votes, Mr. Ames received only 167.]

Springfield Republican (Ind.), April 21.—The McKinley Tariff Law was applauded to the echo in the speaking which followed the great banquet of the State Republican Club in Music Hall Tuesday evening, and again it was cheered in the Convention as expounded by manufacturer Lovering and indorsed in the party platform. The departure from the old low tariff ideas that were held by eminent Republicans like Wilson and Garfield would so far appear to be complete, as far as Massachusetts is concerned, and the disposition to make this departure radical and uncompromising is clearly growing among the Republican politicians. So far as this deepens into intolerance of what used to be sound Republican doctrine it is to be deplored from the party point of view, no less than as a tendency not in accord with the broadest and soundest National development. It will be a bad day for the Republican party when a majority of its membership follows the lead of those zealous speakers who declare that there can be no such thing as a moderate Protectionist. Party spirit when at white heat is too often the parent of present injustice, if not of permanent wrong, and it is always easier to repel men from any organization than to win them to it and hold them in it.

Boston Journal (Rep.), April 21.—We certainly have no desire to exult over ex-Governor Ames's defeat in the Convention, but his experience forcibly suggests the unwisdom of a movement which, if continued, could only result in creating discord among the friends of the Protective system on the eve of a critical campaign. Another lesson which the incident teaches is that a man who is an aspirant for honors at the hands of the Republican party is just as well off without the ostentatious support of the Democratic and assistant Democratic press of Boston.

THE NOYES-ROCKWELL CASE.

New York Evening Post (Ind.), April 23.—There can be no question that the stealing of a seat in Congress yesterday for Mr. Rockwell, who comes from the home district of Senator Hill, was a Hill victory. All the Hill organs are justified, therefore, in claiming it as their triumph and in crowing over it lustily. We think they are quite right also in hailing it as a "Cleveland defeat." Every triumph of that kind in Democratic politics has come to be looked upon in all quarters as a rebuff to Mr. Cleveland, and it is one of the many tributes to his character that this is the case. He has never been an exponent of the kind of politics which find their highest development in stealing seats in legislative bodies, or in extracting legal election returns from the public files in order that illegal ones may be used to put men in office who have failed of election by the

the people. The "Hill Victory" in Congress was of precisely the same character as the series of Hill victories by which he and Tammany captured control of the State Senate. Mr. Rockwell had no legal right to the seat which has been awarded him by the narrow majority of 15 votes in a House which has a Democratic majority of 150. His claim to the seat was denied by the Democratic majority of the Elections Committee, on the ground that Noyes had a majority of the votes as returned under the laws of the State; whereas Rockwell's certificate was based upon a recount. The law of New York does not authorize a recount of votes, but expressly provides that after the count has been made the ballots shall be destroyed. He would have been rejected by the House had not the Hill-Tammany combine, which elected Mr. Crisp Speaker, made a determined fight for his retention. They are as jubilant over their victory as they were over the theft of the New York Senate and the success of the snap Convention, and it is likely to do them about as much good as those remarkable achievements did.

Washington Evening Star (Ind.), April 23.—The shadow of the contest for the Presidential nomination appears to have fallen on the House and to have affected its judgment on many questions. It is clear that Mr. Hill has power in the popular branch of the 52d Congress, wherever else his hand may have lost its cunning. The republic may derive some ultimate benefit from exhibitions like this, for the grosser the partisanship displayed the greater the impetus given to the movement for a system in which contested elections will be tried before a United States Court of law charged with the duties of examination and decision on the law and the facts.

Elmira Gazette (Senator Hill's home organ), April 23.—If the theory that Presidential preferences had anything to do with the vote is adopted Senator Hill has every reason to be gratified at the showing. There are 236 Democrats and eight Farmers' Alliance men in the House. Of these 244 members thirty-nine was the highest number who cast their votes on any ballot with the anti-Rockwell men. The result must be an enormous increase to the prestige of Senator Hill. At the time the majority report was made his opponents widely advertised it as the first move in the process of "turning Hill down." The "turning down" did not occur. If the vote in this case is any test of Hill's influence in the House he and his friends must be exceedingly well satisfied with it. Meanwhile the dauntless spirit, determined, aggressive action, and successful management shown in this contest, the same qualities that have won a decade of victory in New York State, must excite admiration in every Democrat who loves courage, firmness, and success. Hill has again profited by the efforts of his opponents.

REPUBLICANISM IN SOUTH CAROLINA.—The South Carolina Republican State Convention remained in session throughout the entire night, and did not adjourn till 6½ o'clock this morning. The proceedings of the Convention were riotous at times, the contentions being between the officeholders and the non-office-holding element. When the motion to adjourn was made the negro Chairman declined to entertain it, announcing that he would not do so until he could ascertain who had stolen his new silk hat.—*Dispatch from Columbia, S. C., New York Sun, April 21.*

FOREIGN MATTERS.

RAVACHOL'S CONFESSION.

New York Herald, April 27.—Rarely is a more remarkable utterance heard in a Court of justice than that made by Ravachol yesterday. He was "opposed" to Judges Benoit and Bulot, he declared, because they had presumed to impose the penalty of the law on his fellow Anarchists. "My object was to teach those

who have the authority to inflict such penalties that they must be more lenient toward us if they desire us to be more kindly disposed toward them." "We desired to terrify the people that they might reflect on this matter." That is to say, these men want to indulge unmolested in their fiendish war against law, government, and society. Assassination must be the fate of the policeman who arrests them, the prosecutor who tries them, the jurors who convict them, and the Judge who sentences them. Even the café where an arrest is made must be blown to atoms by a hidden bomb. Of course no one doubts that such diabolical doings are part of the Anarchist creed. The amazing thing is that they should be unblushingly boasted of at the very bar of justice. Judging from the verdict rendered last night it looks as if Ravachol succeeded in terrorizing the jury.

INTERVIEW WITH A GERMAN SOCIALIST.

From an interview with Singer, the German Socialist leader, *New York Herald*, April 24.—The bourgeoisie are quite alive to the importance of the Socialist movement. They know that the struggle between themselves and the masses is a matter of life or death. They will use every means to avoid destruction. It would be idle to deny that, having the material power in their hands, the army and police at their orders, they may make a hard fight for existence. Their mission in the world has been accomplished in the hundred years which have gone by since the French Revolution—which made them masters. In their turn they will have to give way to new masters—the democracy. That they will try to save themselves, however, and that they will try to get rid of universal suffrage is more than probable. That may mean revolution. Even if we had an electoral majority in the country, would that fact necessarily imply that we should be able to bring about the changes at which we aim? We cannot get over this other fact that the bourgeoisie might still control the army and the police. We trust most to the natural development of the economical situation, which, by the gradual concentration of wealth and industrial machinery in the hands of the few, is steadily alienating and impoverishing the many. The modern tendency of things is, as you know, to suppress small industries and replace them by large industries, to bind together these larger enterprises in rings and trusts. In the course of time trade will be completely vested in a small number of huge syndicates; so that the people will be practically edged out. Then we shall see a reaction. Another point should be remembered: the present military system is a two-edged weapon—it forces all kinds of men into the ranks, Socialists and non-Socialists. The spread of Social Democracy among the troops thus becomes intelligible. It may easily come to pass some day that when the bourgeoisie call upon their own creature, the army, to defend them, they may get no response. The condition of the German working classes is pitiable; indeed, it has never been more so. How pitiable it is you may perhaps guess when I tell you that in Saxony, which is a great manufacturing State, statistics show that seventy per cent. of the workmen earn less than 600 marks per annum—barely \$150. Taking one branch of trade with another, you may set down the average weekly wages of the German workman at something less than 15 marks—\$3.50. This is not enough for him to live on, however modestly. He is consequently obliged to make his wife and children work to eke out an existence. Roughly, what we aim at is the realization of the means of industrial production, the abolition of individual capitalists and the substitution of one great producing organization. This plan we believe to be within the bounds of practical politics. As for resorting to violence, the very thought of such a thing would be absurd. Riots and explosions would be mere invitations to the bourgeoisie to restrict our

rights, to repress our action and destroy our liberty. There may be a few disturbances here and there, but they will have no general significance. They will not be preconcerted by the Social Democrats as a party.

MR. GLADSTONE ON WOMAN SUFFRAGE.

Chicago Herald, April 24.—Replying to a public request that he declare himself on the question of the extension of Parliamentary suffrage so as to include women, Mr. Gladstone says that he does not observe an urgent demand, even among women themselves, for the proposed innovation, while many women are openly opposed to it. He is of opinion that other changes in the laws are more deserving of prior consideration, and he does not feel called on in his declining years to take up an issue involving revolution so radical. The publication of Mr. Gladstone's reply ends for the present sanguine predictions of advocates of the movement who had counted on enough Conservative votes to carry a partial measure through this Parliament if the Liberal leader would even unofficially express approval of it. Although Mr. Gladstone has not acutely antagonized extension of the ballot to women and favored the legislation by which they acquired representation on the School Boards, as a practical politician, having in mind progress along what appear to him safe and expedient lines, he holds the tactical position at this juncture on the Woman Suffrage question. Its special advocates are, unfortunately for those who believe in its beneficence, rabid Tories, virulent toward the present cardinal doctrines of Liberalism, yet unable to compel their own partisans to use their present Government majority to carry through even a fragmentary measure. The bill for which Mr. Gladstone's approval was solicited limits the proposed extension of Parliamentary suffrage to unmarried women. As is true in some American States, married women suffer, if possible, greater injustice than unmarried women for lack of voice in legislation; for the probate laws which we inherited from England are in many States grossly unjust to wives and mothers, and in England are in a state less favorable to women than in the more advanced American commonwealths. Mr. Gladstone has the better of the argument on the bill submitted to his judgment.

A THIRD TERM FOR DIAZ.

Pittsburgh Dispatch, April 23.—The nomination of Gen. Porfirio Diaz for a third consecutive term of the Mexican Presidency is generally referred to as an evidence of his popularity and success as the Executive of that country. It is said in the reports that he has the backing of the great majority of the members of Congress, that he has been assured of the support of the Governors of nearly all the States, and that most of the papers of the country are enthusiastically in his favor. This statement of facts, while indicating popularity, is more significant, taken with other facts in the history of his career, as showing his grip on the political machinery of Mexico. It is to be remembered that the Constitution of Mexico originally forbade the reelection of a President for two consecutive terms; but that constitutional enactment was changed expressly to permit Diaz's reelection. Now that he is about to be reelected for a third term, it is evident that, except by revolutionary changes, Diaz is practically the ruler of Mexico for the rest of his life, and has a firmer and more absolute tenure of power than any civilized ruler except, possibly, the Czar of Russia. The majority of the members of Congress are in favor of his reelection because they hold their places by his grace. The Governors of all the States support him for the same reason, and the same dependence for political existence upon the head of the Government extends down to the lowest ranks of the political system. Every act of the Mexican Congress registers the will of its able

President. For any man to oppose either the person or policy of Diaz in Mexico would condemn him to political obscurity if not to social and financial extinction. The political machine, of which the military force is a leading part, takes care that all the elections shall result as Diaz orders them. While General Diaz is to be recognized as a ruler possessed of the rarest ability, nowhere more apparent than in retaining the semblance of democracy for personal rule, he cannot be regarded as an example of true republicanism. His absolute power, tempered as it is by wisdom and far-sightedness, is a cogent warning to this country of the way in which the reality of popular rule can be set at naught by the fullest use of the political machine.

THE WAR IN VENEZUELA.

New Orleans Picayune, April 22.—According to the recent advices from the north coast of South America, the revolution, or rather civil war, in progress in Venezuela is fast assuming formidable proportions. It is now very apparent that the outbreak has reached a stage when it has passed beyond the possibility of being subdued by the Government without a regular campaign, and as, up to the present, all the advantage appears to have been on the side of the rebels, there is good reason to doubt the ability of the Government to successfully cope with its enemies. The population of Venezuela is something over two million, and although the country has not attracted as much attention as some others of the South American Republics, it is, nevertheless, of importance commercially and possesses many natural resources which, with a stable Government and the introduction of a sufficient amount of foreign capital, could be made very productive. Venezuela does a considerable trade with the United States and naturally this country is interested in the maintenance of peace there. The experience with Chili, which is so fresh in everybody's memory, is very apt to make our Administration very careful of the course it pursues with respect to the opposing parties in Venezuela. Our interference in Chilean affairs brought about too many unfortunate results to permit of anyone desiring a repetition of the same experience, hence it may be taken for granted that our diplomatic representative at Caracas, the capital of Venezuela, will take care to hold aloof from both factions, and confine his course strictly to the safeguarding of American citizens and their property.

PERSECUTIONS OF FOREIGNERS IN CHINA.

Celestial Empire (Shanghai), Feb. 26.—The meeting of foreign residents of Shanghai held in the Lyceum Theatre yesterday afternoon to take, as the notice put it, "such steps as may appear desirable in regard to the anti-foreign publications by the Chinese," was a very business-like assembly, largely attended, representative, and anxious to take some definite action. Recollecting how little attention is paid to Chinese affairs even by the rulers of those foreign countries having the greatest commercial interests in this part of the world, and knowing the general apathy they display as to the fortunes of their nationals in China as long as matters go smoothly in Peking, the people at home, we fear, will take very little notice of the protests of Shanghai, Hankow, and Kiukang, unless the situation is put before them in more striking light than yesterday's meeting is calculated to put it. With all respect, we think the speakers might have made a little more of their opportunities to draw attention to the whole insidious inimical policy which the Chinese officials and people alike have for some years past been following towards foreigners in China, not to speak of such shocking instances of their open hatred as the murders of Messrs. Argent and Green, the brutal outrages on Rev. Dr. Greig, and the innumerable lesser outrages, insults, and baitings of unfortunate foreigners, which have been regular occurrences in almost every

part of China anytime the last ten years. So far as we can see, the only steps the Consular representatives and the foreign Ministers in Peking appear to have taken consist in making matters as easy as possible for the Chinese Government, in the provinces and in the capital, by compounding every outrage, settling every murder and attack upon the people they are sent here to protect, by accepting money compensation for the blood of their murdered people and generally assisting the home Governments to swallow every conceivable form of outrage, insult, and injury which the insolent Chinese literati and officials prompt the fanatical people to perpetrate upon the subjects of Powers which have entered into solemn treaties with this empire.

RUSSIAN AFFAIRS.

Dispatch from London, New York Times, April 24.—This whole Russian business presents indeed the most perplexing and wearying problem which civilization confronts. We conjure up, for example, a picture of whole districts of the vast empire desolated by famine and pestilence, and of the Czar and Ministers at St. Petersburg anxiously screwing down expenses and devoting every penny possible to be scraped from a depleted Treasury to succor these afflicted provinces. But what are the facts? While the peasantry is dying of starvation, grain is being stored in great quantities in fortresses within the second line of defense, and rolling stock, which ought to be bringing grain from Siberia, where there is plenty, is employed in transporting troops and munitions of war to the western frontier! Why, only yesterday, here in London, there was held a general meeting of shareholders in the Imperial Tobacco Corporation of Persia, convened to consider the fact that the Russian Government had offered the Shah a loan of \$2,500,000 to settle their claim for compensation! The offer is for cash down, and the Russian Minister at Teheran is pressing for an immediate acceptance. The question is of enough international moment for the *Times* to-day to devote a leader to it, pointing out the serious menace to British interests in Russia's securing such a hold upon Persian affairs. But Americans may well look at the broader phase of the subject and ask themselves why, if Russia has a million dollars in hand to expend on a doubtful venture for no other purpose than to hamper English diplomacy in Asia, she is not feeding her starving subjects at home, instead of leaving them to transatlantic and English charity? It seems to me a legitimate question.

Liverpool Journal of Commerce, April 10.—The Russian Government, following the example of Great Britain, Spain, the United States, and Germany, has adopted a set building programme of formidable proportions. It is to be carried to completion in the course of 1896. According to the *Times* and *Le Yacht*, twenty-two new vessels are to be built, as follows:—Three ironclads, each of 11,000 tons displacement—*Pultova*, *Petrovskiy*, and *Sevastopol*, costing £1,230,500 apiece; one ironclad of 8,880 tons displacement, costing £894,375; one armored cruiser of 10,600 tons displacement, costing £965,937; two armored coast defense vessels, each 4,000 tons displacement; two torpedo cruisers (*Voivode* and *Pocadnik*) each costing £125,000; one torpedo gun vessel (*Giden*) costing £75,000; one dispatch vessel costing £225,000; one dispatch vessel costing £150,000; and ten first-class torpedo boats. The *Giden* is to be built at Nicolaieff; the *Voivode* and *Pocadnik* are ordered from Schichau, of Elbing; the two dispatch vessels are to be constructed abroad; and one of the two torpedo boats is to be entrusted to the firm of Normand, of Havre. The remaining vessels are to be built by the Russian industry in the Baltic. The ironclad *Gangut*, which was begun at St. Petersburg in 1888 and launched in 1890, will be completed this year. The ironclad *Navarin*, which was begun at St. Petersburg in 1889 and launched in 1891, will probably make her trials in the autumn. The

armored cruiser *Rurik*, which was begun at St. Petersburg in 1889, will be completed in 1893. The armored coast defense vessels *Otvainy* and *Gremiadsky*, which were laid down in 1890, will be launched this spring. In the Baltic the ironclad *Georgi Pobiedonosets* will make her trials in 1893; the ironclad *Three Saints*, laid down at Nicolaieff in 1891, will be finished in 1894; and the ironclad *Twelve Apostles*, begun in 1888, will be commissioned this summer.

MANIFEST DESTINY IN HAWAII.—A republican form of government unhappily is not a guarantee that the will of the people shall be done. At the same time it is the only form which recognizes fully the rights of the people. In England, indeed, the theory and practice of popular government prevail; but there, and in every such case, the monarchy is a mere survival—an organ without a function—and therefore destined, according to a well-known physical law, finally to disappear. Every monarchy is a historic growth suited to a certain set of conditions which it cannot long survive. When a people is once awake to the consciousness that it is the true source of political power, the day cannot long be delayed when it will assume the active exercise of its rights, and cast the government in a mold in accordance with its will. Indications are not lacking that the Hawaiian people is entering upon such a stage in its political development. —*Hawaiian Gazette (Honolulu)*, March 15.

RELIGIOUS.

THE NEW YORK FREEDOM OF WORSHIP ACT.

New York Observer, April 21.—The so-called "Freedom of Worship" Bill passed last week by the New York Legislature is a very different bill from that which the Jesuits have for years been trying to secure. It bears about the same resemblance to the original bill as a lamb does to a fox. In passing such a bill the Legislature simply threw a sop to Cerberus, and if it satisfies Cerberus the people ought to have no serious ground of complaint. The Bill as passed is comparatively innocent and innocuous; but still it ought to have been defeated. It is a useless piece of legislation. It binds nobody. It opens no door that is now shut, and it shuts no door that is now open. In the original bill there was a clause which made it incumbent upon the officers of certain State institutions to "provide for" the observance of certain forms and kinds of worship. Another clause constituted a board consisting of the Attorney-General, the President of the State Board of Charities, and the Superintendent of State Prisons, whose duty it was to make rules for the guidance of the worshippers. Still another clause provided for the withholding of State or municipal aid from any institution where the religious rules of the above board were not obeyed, and there was also a section making it a penal offense to violate such rules for worship as the board might choose to make. All this has been stricken out, much to the disgust of the Jesuits, but much to the joy of all true patriots. Practically all that the bill passed by the Legislature amounts to is a reenactment of that part of the Constitution of the State which allows freedom of worship. For this reason it is a piece of useless legislation; but if it gratifies anybody, which is more than doubtful, we ought not to begrudge anybody so small an amount of gratification.

UNION THEOLOGICAL SEMINARY.

Christian Union (New York), April 23.—The New York Presbytery, by a majority of about two-thirds, has elected delegates to the General Assembly who are known to be hostile to Dr. Briggs and to the Union Seminary. There are some fair-minded men elected, but most of the clergy are avowed and

intense partisans, and elected as such. Although questions vital to the interests of the Union Seminary are to come before the Assembly, the majority did not allow a single representative of the Seminary to be sent to the Assembly to represent its interests. The present indications are that the ecclesiastical party in the Church has pursued the same methods and has been actuated by the same spirit in other localities, and that the Assembly will be dominated by a determination to crush out the spirit of independence and free inquiry in the Presbyterian Church. What may be the effect on the Presbyterian Church of this determined purpose of the "machine" to rule it in the interest of a faction, we shall not attempt to forecast. It will probably depend upon the question how far they carry their rule. If they are content with a simple attempt to dictate to the Union Theological Seminary, the result in the Church will be *nil*. The Seminary will simply become independent of the Assembly—a change which will be greatly to its advantage. If the "machine" shall attempt not only to control the Union Theological Seminary and silence Dr. Briggs, but also to control and silence those in the Presbyterian Church who agree with him, it will be confronted either with a great exodus or a new division. It is hardly probable that the party of exclusion will follow its principles to that logical conclusion.

"OUR FATHER."

Boston Christian Leader, April 21.—The question, What do we mean when we call God "Our Father"? may receive this generic answer: We are led to attribute to God, not perhaps the highest character that belongs to him—for it is at least supposable that there are qualities in his nature exceeding anything our human minds can even think,—but the highest which our capabilities can conceive; and the paternal character is at our furthest reach of thought and comprehension. To such a being as man fatherhood is the highest type of personality. Personality, though not the equivalent of paternity, is essential thereto. It has been the struggle of the race to rid itself of the notion of "gods many" and rise to the conception, which is a corollary of the unity of nature, of one "God and Father of all." And when we lay the stress on the Fatherhood our reason for so doing is the one we have always indicated: it is the highest round in the ladder of our thought. Could we think of a character less selfish, more tender, more relentless in its "loving kindness" than what is called up by the word paternity, the mere possibility of our rising to such a conception would to us, we think it would to most people, be an infallible indication of the higher character in him who gave to us the imperial intuition.

CONSIDERATION FOR THE PASTOR.—No church can prosper which does not maintain a fair understanding with its minister. A sudden surprise in the form of a proposal in public meeting to reduce his salary or to intimate in some other way that some of his people are dissatisfied always reacts to the harm of the church. Besides, it dampens the minister's ardor, often brings to him keen suffering which might have been avoided, lessens his opportunity to secure another pastorate, and is liable to cause wounds in the church which may long remain unhealed. The ministry is Christ's ascension gift to the churches, and each church ought so to receive it for the sake of all the sisterhood of churches. Of course the officers ought not to carry to the minister trifling complaints or reports of occasional criticisms. But when disaffection is liable to cause public disturbance the leaders in the church ought frankly and prayerfully to consult with the pastor before any open discussion is had that he and they may seek the highest welfare of both parties and of the whole body of Christ.—*The Congregationalist (Boston)*, April 21.

THE LIQUOR ISSUE.

ST. JOHN.

New York Voice (Proh.), April 28.—Take him all in all, John P. St. John, in our opinion, represents the National Prohibition party better than any other man on earth. In selecting a candidate, the most important question to be asked is, first, What is his character? and, second, What does he represent? No Prohibitionist needs to have anyone else answer that first question for him. There is but one answer to that question to those who know St. John, and that is that he is the peer of any man in public life. What, then, does he represent? Ask any man in any of the 44 States of America what St. John represents, and, if he understands the question at all, he will respond, suppression of the liquor traffic, or words to that effect. That is St. John's representative character. As a public man, that is the thing, above all others, for which he stands. It was that that he represented when he was twice elected Governor of Kansas. That was what he represented long before he left the Republican party. He left that party, not because of any tariff issue or any currency issue, but because of its attitude on the liquor question. It was the Prohibition issue which his candidacy in 1884 forced upon the attention of the Nation. It is as a Prohibitionist that he has been maligned, and glorified; persecuted, and honored; hung in effigy, and hung in portraiture on the walls of many a home beside the portraits of Washington and Lincoln; caricatured in the press, and enshrined in thousands of hearts. As a private citizen he has during the last seven years expressed his views on other issues with the courage and force that are so characteristic of the man, but he has never for one moment lost this representative character. On these other issues we believe he represents in the main the majority of his party, and that he is pulling public sentiment in the direction in which it ought to be pulled; but on Prohibition he represents the whole party, and his name on our banners will be to the friends of a saloon what a red flag is to a Chicago policeman, and to the enemies of the saloon what the white plume of Henry of Navarre was to his soldiers. The enthusiastic response that is coming from every point of the compass to our mention of his name is an indication of the enthusiasm that his nomination would arouse in the coming campaign. We believe that St. John can be prevailed upon to accept.

A NOBLE EFFORT GROSSLY MARRED.—It must have been an impressive scene in the Kentucky Legislature last Thursday when Gen. Cassius M. Clay, the octogenarian philanthropist, statesman, and soldier, was, by permission, escorted to the Speaker's stand, and spoke against the pending Separate-coach Bill for colored people. His life-long devotion to freedom, his oft-tried and never-doubted personal courage, his magnetic eloquence not unworthy his immortal uncle, have made even his enemies to be at peace with him. It is to be hoped that his pleadings will prove effective, and help his beloved Kentucky to rise above vulgar prejudice. To many, however, the moral effect of his great speech will be marred by the unseemly act of refreshing himself, in the midst of his address, by drinking from a flask of liquor which he drew out of his pocket. The act, with the accompanying explanatory declaration that he never had been a temperance man, is reported to have been received with great applause. What a glorious State Kentucky would be if delivered from Bourbon whiskey and horse-racing!—*Western Christian Advocate (Cincinnati), April 20.*

BISMARCK'S FOOLISH REMARKS ON DRINK.—The Iron Chancellor of Germany has been celebrating his birthday, and he now tells us that on that day he received a larger number

of congratulations, greetings, and presents than had been sent to him in any previous year. Under these circumstances one would think that the Prince ought to have behaved himself with becoming gravity, especially as each birthday must remind him that his earthly career is drawing near to a close. But it seems the Prince made himself ridiculous, if not vicious, in what he said about drinking. "Drinking," said Prince Bismarck to one of his visitors who took part in the birthday celebrations last week at Friedrichsruh, "drinking, I am afraid, is going more and more out of fashion. May we never fare like the English, since they only drink tea and water." He then poured out an "old cognac," drank it off, and continued: "We northern nations require a good drink. Hungarians and Spaniards come into the world half drunk, but a German, in order to become aware of his power, must pour half a bottle of good wine, or, still better, a whole bottle, down his throat." Surely nothing could be more absurd than this kind of talk, and yet it is not much worse than what the German Emperor himself recently indulged in. If "like rulers like people," no one can wonder that the German people are beer-guzzlers wherever they are found.—*London Christian Commonwealth, April 14.*

MISCELLANEOUS.

THE POPE'S GOLDEN ROSE.

Vanity Fair (London), April 16.—The daughter of the Comte de Paris, Queen Amélie of Portugal, is to be the recipient of the Golden Rose, which, by the way, costs the Pope the respectable sum of £2,000. According to the witty saying of Pius IX., this bijou is "the Pope's *bon point* to the Queen who has been the best woman (*la plus sage*) during the year." Two of the Pope's emissaries convey the Rose to the favored recipient of the gift; they belong to the highest Roman nobility, and are awarded for their expenses £600 each. On their arrival at the railway station, two Court carriages garlanded with white roses (either natural or artificial) await them. In the courtyard of the palace the troops present arms, and the drums roll. The elder of the two envoys carries on his head the casket containing the Rose, and places it on a table covered with white silk. The Court assembles in the chapel of the palace, in which mass is said by the Bishop. The Queen then takes her place under a canopy by the side of the Bishop, and is escorted to the reception-room. Arrived there, the younger of the envoys reads the Pope's letter, while his colleague, waving the Rose three times, hands it to the Bishop. The Queen kneels at the feet of the ecclesiastic, who lays the Rose on her heart, exclaiming, "*Ecce rosa mystica, donum Sanctissimi Patris*"; to which Her Majesty answers, "*Deo gratias.*" The choir then chant the *Te Deum*, and next the King advances and decorates the Papal envoys. When ex-Queen Isabella of Spain received the Rose, she was obliged to decorate the emissaries from the Vatican with her own fair hands. The envoys take back to Rome a letter of thanks from the Queen, who also hands them her photograph, usually inclosed in a frame ornamented with golden roses. I should have said that the letter from the Pope, which is read by the envoy before the presentation of the Rose, enumerates at great length the merits of the sovereign to whom the emblem is awarded. In the present instance, the Pope will have no trouble in doing this, for the daughter of the Comte de Paris is one of the most charitable, as she certainly is one of the most pious, women in the world.

CALIFORNIA EARTHQUAKES.

Philadelphia Press, April 22.—While the earthquakes in California have been frequent, the destruction of life has been insignificant compared with the record in other regions. This is partly due to the fact that the country is sparsely settled as com-

pared with other earthquake countries—such as Japan—and that the tremors are not of an explosive or volcanic character, but due to causes that may be termed mechanical. Earthquakes resulting from mechanical causes, however, are no less disastrous than those occurring in conjunction with volcanic outbursts. Since the first of this century, however, California had had eleven destructive and twenty-four severe earthquakes, while since 1850 there have been over 250 near San Francisco and over 760 in the State at large. They occur in all seasons of the year. The geology of California throws much light on the cause of its earthquakes. The mountains are the great fomenters of surface discord. The Sierras were elevated previous to the Cretaceous period, and the Coast Range in comparatively recent geological periods. Volcanic activity in the Sierras continued to a later date than in the Coast Range. Any movement in these ranges, any adjustment of strata, any change in position, naturally sets the valleys a-tremble, and California is likely to continue to be the earthquake region of the United States. As long as it was only the early missions that were thrown down the loss of life was small, but as the country becomes thickly populated an unusually destructive earthquake will mean a great catastrophe.

THE ACTIVITY OF THE AMERICAN HEN EXAGGERATED.—Precisely what the value of the poultry interest and its yearly products are no one has yet been able to discover with any approach to exactitude, but estimates go to show that the total poultry interest may be valued at not more than \$100,000,000, and its yearly product at one-half this sum. If these figures are correct there should be an average of \$300 worth on each farm, which is too ridiculous to deserve a moment's thought. As the vociferous hen makes an enormous cackling over one egg, so the poultry fanciers have caught the same habit, and make claims the magnitude of which is in inverse proportion to that of the interest itself.—*American Dairyman (New York).*

THE JERUSALEM RAILWAY.—"A ticket to Jerusalem if you please, sir." This is the request that will soon be made by tourists at Joppa. The railway has been completed to the foot of the Judean hills, and already trains run that far. The sound of the locomotive will seem strangely out of place in the Holy Land, but the onward march of civilization cannot be stopped.—*Chicago Standard.*

OBITUARY.

WILLIAM ASTOR.

New York Herald, April 27.—The death of Mr. William Astor, in Paris, at the age of sixty-two, is a striking illustration of the fact that it is the most unexpected that often happens. Himself a man of vigorous constitution and careful habits, he came of a long-lived stock, his grandfather having lived eighty-five and his father eighty-three years. To each of these he was very like in personal traits and business methods—modest and retiring in disposition, systematic and conservative in financial management, of the highest probity and a charitable nature. In the treatment of his great wealth he followed the traditional course of his family. While vast fortunes have been accumulated by others in active business, in great enterprises, in bold speculation, the Astor policy has been that of investment in real estate. The safety, sagacity, and success with which this policy has been pursued by the family are shown by the enormous wealth that has resulted from it. In this city are acres of land, blocks of property that will always be associated with the name of Astor. They are a monument to the memory of the family.

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 French Decadence (The). *Quar. Rev.*, London, April, 26 pp. The views presented are indicated by this extract: "We look upon the tribe of Zolas, Renans, Bourgets, Daudets, and Maupassants as among the most dangerous enemies that France has nourished in her bosom."
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 What will He Do with It? *Edinb. Rev.*, Edinburgh, April, 14 pp. What will Mr. Gladstone do with his majority if he is successful at the next elections?

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- Bible (The) a Revelation and Not a Science. Rev. H. M. Parsons, D.D. *Presbyterian College Journal*, Montreal, April, 5 pp.
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- American Morals. II. H. R. Chamberlain. *Chautauquan*, May, 4 pp. Treats of the Elmira Prison-system as an educational system.
 Danish Traits. Daniel Kelham Dodge, Ph.D. *Goldthwaite's Geograph. Mag.*, April, 3½ pp.
 Immigration Problem (The). Samuel Epes Turner. *Social Economist*, April, 7 pp. The writer argues that the Immigration problem can be solved by making immigration more difficult to the United States than to other countries.
 Japan, A Medical Man's Notes in. D. G. MacGowan, M.D. *South. Cal. Practitioner*, April, 8½ pp.
 Land-Registry, Reform in. Editorial. *Amer. Agriculturist*, May.
 Lapps (the), Two Visits to. Hjalmar Hjorth Boyesen. *Cosmop.*, May, 11 pp. Illus. Descriptive.
 Magyars (the), Among. The Rev. B. Burrows. *Meth. Mag.*, Toronto, May, 10 pp. Illus.
 Merit-System (The), in Government Appointments. Theodore Roosevelt. *Cosmop.*, May, 6 pp.
 Mormons (the), Among. The Rev. W. H. Withrow, D.D. *Meth. Mag.*, Toronto, May, 13 pp. Illus.
 Negro (the American), The Evolution of. Rev. H. N. Payne, D.D. *Church at Home and Abroad*, May, 3 pp.
 New York Tenements and Slums. *Lond. Quar. Rev.*, London, April, 19 pp.
 North (The) in the War. Prof. John Bach McMaster. *Chautauquan*, May, 6 pp. Mainly a discussion of Lincoln's attitude on the Slavery Problem.
 Old English Wayfarers. *Lond. Quar. Rev.*, London, April, 14 pp.
 Poor (the) in Cities, Treatment of. C. G. Truesdale, D.D. *Chautauquan*, May, 4 pp.
 Russian Farmers and the Famine. F. C. Chappell. *Amer. Agriculturist*, May 14 pp. Illus.
 Socialists' Dream. A Reverie. *Social Economist*, April, 54 pp.
 Southern Problem (the), Economics of. George Gunton. *Social Economist*, April, 64 pp. The writer believes that the Southern problem is not essentially a race problem, nor a political problem, but an industrial problem.
 Transportation (Wagon and Rail.) H. R. Brinkerhoff. *United Service*, May, 7 pp.

- Troops, Civil Employment of. John C. Gresham. *United Service*, May, 7 pp. Endeavors to define the principles of action which should guide military officers in emergencies.
- Woman's Christian Temperance Union, and Its Work. Frances E. Willard. *Metk. Mag.*, Toronto, May, 15 pp. Illus.
- Woman's Economic Progress. *Social Economist*, April, 8 pp.

UNCLASSIFIED.

- Beast and Man in India. *Lond. Quar. Rev.*, London, April, 18 pp.
- Beasts and Reptiles of India. *Edinb. Rev.*, Edinburgh, April, 30 pp.
- Black Forest (The) to the Black Sea. Part IV. F. D. Millet. *Harper's*, May, 19 pp. Illus. Descriptive.
- Caribbees (the), The Northern Volcanic Islands of. Prof. Benjamin Sharp. *Goldthwaite's Geograph. Mag.*, April, 5 pp. Illus. Descriptive.
- Dakotas (The). Julian Ralph. *Harper's*, May, 14 pp. With Map. Descriptive of the soil, climate, inhabitants, resources, etc.
- Farming in Venezuela. I. N. Ford. *Amer. Agriculturist*, May, 24 pp. Illus. Descriptive.
- Flower-Shows in the United States. Samuel A. Wood. *Chautauquan*, May, 3 pp.
- German Army (The) of To-Day. Lieut.-Col. Exner. *Harper's*, May, 26 pp. Illus. Descriptive.
- Legaut (François), The Adventures of. *Edinb. Rev.*, Edinburgh, April, 27 pp.
- London, in the Past. *Quar. Rev.*, London, April, 30 pp.
- Minnesota, The Supreme Court of. II. Charles B. Elliott. *Green Bag*, April, 13 pp. With Portraits of Judges.
- Napoleon the Third at Sedan. Archibald Forbes. *United Service*, May, 14 pp.
- Naval Warfare and National Defense. *Quar. Rev.*, London, April, 33 pp.
- Patent Office (The United States). I. Helen Frances Shedd. *Chautauquan*, May, 5 pp.
- Perry's Victory on Lake Erie. John Clark Ridpath. *Chautauquan*, May, 8 pp. Illus.
- Queen's Messenger (The). *Quar. Rev.*, London, April, 21 pp. On the Queen's Corps of Foreign Service Messengers.
- Snakes. *Quar. Rev.*, London, April, 30 pp.
- Stonewall Brigade, History of First Fight, and Organization of. How It Was So Named. D. B. Conrad, M.D. *United Service*, May, 10 pp.
- Tibet, Travels in. *Edinb. Rev.*, Edinburgh, April, 18 pp.
- Ticonderoga, The Battle of. John G. Nicolay. *Chautauquan*, May, 3 pp.
- World (the), Recollections and Incidents of a Cruise Around. W. H. Shock. U. S. N. *United Service*, May, 16 pp.

Books of the Week.

AMERICAN.

- Africa South of the Zambesi, Geography of; with Notes on the Industries, Wealth, and Social Progress of the States and Peoples. The Rev. W. P. Gresswell. Macmillan & Co. Cloth, \$2.00.
- Alphonsus de Liguori (St.). Complete Ascetical Works. Edited by the Rev. Eugene Grimm. Bensinger Bros. Cloth, \$1.25.
- Amethyst: The Story of a Beauty. Christabel R. Coleridge. D. Appleton & Co. Cloth, \$1.00.
- Angels' Visits to My Farm in Florida. United States Book Co. Cloth, \$1.00.
- Armada (the), The Spanish Story of. J. A. Fronde. Charles Scribner's Sons. Cloth, \$1.50.
- Athanasius. Select Writings and Letters. Edited, with Prolegomena, Indices, and Tables, by Archibald Robertson. Vol. 4, 2d Series. Nicene and Post-Nicene Fathers. Christian Literature Co. Cloth, \$3.00.
- Ballads and Barrack-Room Ballads. Rudyard Kipling. Macmillan & Co. Cloth, \$1.25.
- By a Himalayan Lake. Cassell Pub. Co. Paper, 50c.
- Dallas (George Mifflin), Diary of, While United States Minister to Russia, 1837 to 1839, and to England 1836 to 1891. Edited by Susan Dallas. J. B. Lippincott Co., Phila. Cloth, \$2.00.
- Daughter of the South, and Other Tales. Mrs. Burton Harrison. Cassell Pub. Co. Cloth, \$1.00.
- English Pharisees and French Crocodiles. Max O'Rell. Cassell Pub. Co. Cloth, \$1.50.
- Har-Moad: or, the Mountain of the Assembly. A Series of Archaeological Studies Based on the Cuneiform Inscriptions. O. D. Miller, D.D. Stephen M. Whipple, North Adams, Mass. Cloth, \$3.00.
- Historical and Explanatory Treatise on the Book of Common Prayer. William Gilson Humphrey, B.D., Prebendary of St. Paul's, and Vicar of St. Martin's-in-the-Fields, Westminster. Sixth Edition. Macmillan & Co. 75c.
- In a Steamer Chair, and Other Ship-Board Stories. Robert Barr. Cassell Pub. Co. Paper, 50c.
- Israel, The Early Religion of, as Set Forth by Biblical Writers and by Modern Critical Historians. Ja. Robertson, D.D. A. D. F. Randolph & Co. Cloth, \$3.00.
- Leading Cases, Done into English, and Other Diversions. Sir Frederick Pollock. Macmillan & Co. \$1.00.
- Mind (The Human). A Text-Book of Psychology. James Sully, M.A., LL.D. D. Appleton & Co., 2 vols. Cloth, \$5.00.
- Newman (Cardinal), The Anglican Career. Edwin A. Abbott. Macmillan & Co., \$10.00.
- Paganism and Christianity. J. A. Farrer. Henry Holt & Co. Cloth, \$1.75.
- Sceptic (a), Hours With. W. W. Faunce, D.D. Amer. Baptist Pub. Society, Phila. Cloth, \$1.00.
- Soteriology (The) of the New Testament. William P. Dubois, S.T.D., Prof. of Exegesis in the University of the South. Macmillan & Co.
- Sybil Knox; or, Home Again: A Story of To-day. Edward Everett Hale. Cassell Pub. Co. Cloth, \$1.00.
- Walks, Talks, Travels, and Exploits of Two Schoolboys. A Book for Boys. The Rev. J. C. Atkinson, Canon of York and Incumbent of Danby. New edition. Macmillan & Co. \$1.25.
- What to Do. A Companion to "Don't." Mrs. Oliver Bell Bunce. D. Appleton & Co., 30c.
- World (The) We Live In: A Pictorial Survey of the Universe; Geological, Astronomical, Geographical, etc., with all the American Census Reports for 1890-'92. Hunt & Eaton. Cloth, \$5.00.

Current Events.

Wednesday, April 20.

In the Senate, Mr. Teller speaks on Mr. Morgan's silver resolution. In the House, the Noyes-Rockwell debate is continued. The New York Legislature adopts the majority report of the joint Judiciary Committee, exonerating Judge Maynard. Governor Flower signs the "Huckleberry" Railroad Bill. Republican State Conventions at Harrisburg, Pa., and Boston, Mass. Indiana Democrats decide to support Cleveland at Chicago. Foster's plurality for Governor of Louisiana, is about 30,000. Ex-Congressman Horr delivers an address before the Brooklyn New England Society.

Anarchists cause explosions in three Spanish towns. A great storm in the Tyrol causes loss of life and property. The King of Dahomy threatens to destroy Porto Novo and other French posts if any of his towns are attacked. The chief cashier of the Rothschilds in Frankfurt absconds, after embezzling 3,000,000 marks.

Thursday, April 21.

In the Senate, anti-Chinese legislation is considered. The House continues debate on the Noyes-Rockwell case. The New York Legislature adjourns sine die; the Governor calls an extra session for Monday night. The published result of the recent State enumeration makes the population of New York 6,510,162. California feels further earthquake shocks. Tornadoes in the South cause loss of life. In New York City, forgeries by James A. Palmer, victimizing Tiffany & Co. to the extent of \$50,000, are discovered; Palmer is a prisoner. The Real Estate Exchange has its annual dinner at Delmonico's.

All the members of the late Italian Cabinet except the Minister of Finance withdraw their resignations. The French Cabinet decides upon extensive operations in Dahomy. The Paris police threaten to go on strike on the eve of May-Day. It is stated that there is opposition to British authority in the colony of Lagos, West Africa, and in the Lushai district of India.

Friday, April 22.

The Senate further considers the Chinese Exclusion Bill. The House adopts the minority report in the Noyes-Rockwell case, leaving Rockwell (Dem.), in possession of the seat. It is announced that measures have been taken to exclude foreign spies from the Bethlehem Iron Works. In Chicago, Dr. Henry M. Scudder is arraigned for trial on the charge of murdering his mother-in-law. In New York City, Mrs. Walden, who shot her husband, is convicted of murder in the second degree. Additional committee men are appointed in aid of the Grant Monument Fund. Resignations of two police captains are accepted.

Forty-five Anarchists are captured in Paris, and a large number arrested in other French cities. It is said that Italy has decided to limit her African possessions to Mossowah. Deeming's trial for wife-murder is set down for April 28, in Melbourne.

Saturday, April 23.

In the Senate, a resolution of inquiry regarding the proposed Silver Conference is adopted. In the House, Mr. Walker (Mass.) takes the opportunity offered by the calling up of a resolution to expunge some remarks of his, to again "roast" his colleague, Mr. Williams. The tin-plate mill of Coates & Co., of Baltimore, starts with 300 men. The National Silver Committee issues a call for a Silver Convention to meet in Washington on May 26 and 27. An entertainment commemorating Shakespeare's birthday is given by A. M. Palmer and members of his company at Edwin Forrest Home. The Montauk Club of Brooklyn gives a dinner in honor of the birthday of Chauncey M. Depew. In New York City, Edward S. Jaffray dies. Annual Dinner of the St. George's Society, at Delmonico's.

It is announced that the Czar will pay a four-days' visit to the Emperor of Germany at Potsdam. The number of Anarchists arrested in France is given as two hundred. It is announced that cholera is epidemic in Benares, India, and the mortality is great; four cases have been discovered near Paris.

Sunday, April 24.

The annual convention of the Theosophical Societies begins in Chicago. In New York City, the police arrest 120 violators of the Excise Law. Many ministers preach sermons relating to the Grant Monument.

A German spy is arrested in Paris. A statue of Marshal Radetzky is unveiled in Vienna. Fifteen arrests of alleged conspirators against the Bulgarian Government. It is discovered that a choir-master of the Czar murdered his wife and drowned three of his children.

Monday, April 25.

The Senate passes the substitute for the Gray Anti-Chinese Bill; it extends the present laws for ten years. In the House, most of the day was consumed with the resolution expunging from the Record parts of Mr. Walker's speech. The New York Legislature meets at Albany in Extraordinary Session; a message from the Governor recommends the passage of a Senate and Assembly District Reapportionment Bill. The Governor signs the Speedway Repeal Bill. The Theosophical Convention closes its session in Chicago. Miss Sarah N. Randolph, a granddaughter of Thomas Jefferson, dies in Baltimore. In New York City, Bishop McDonnell, of Brooklyn, is consecrated at St. Patrick's Cathedral. The Mayor appoints Park and Excise Commissioners, and a Committee to manage the local Columbian Anniversary Celebration. The Baptist pastors indorse Dr. Parkhurst. The Trustees of St. Luke's Hospital decide upon the preliminary plans for the new building.

In Paris, the restaurant in which Ravachol, the Anarchist, was arrested is wrecked by a dynamite bomb; the proprietor is killed. Queen Victoria leaves Costebelle for Darmstadt. It is announced that boards of trade will be established in all the Russian provinces.

Tuesday, April 26.

The Senate receives a message from the President declining to transmit the correspondence relative to an international money conference. In the House, the Diplomatic and Consular Appropriation Bill is discussed. The New York Legislature passes the Reapportionment Bill and adjourns. Secretary Blaine telegraphs a member of the Republican State Committee of Maine that the use of his name in connection with the Presidency is entirely unauthorized. Several officials of the Union Pacific Railway are indicted for violating the Interstate Law. In New York City, the engineer of the ferryboat *Cincinnati*, of the Pennsylvania line, is killed by his engine, and the boat crashes into her slip at full speed. President Harrison, Secretaries Elkins, Noble, and Rusk, and Postmaster-General Wamaker arrive to take part in the laying of the corner stone of the Grant Monument.

In Paris, William Astor, of New York, dies. Ravachol and Simon are found guilty and sentenced to penal servitude for life; the other alleged Anarchists are acquitted. Newfoundland declines Canada's suggestion of a conference.

